

ERASMI

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Colloquia Selecta:

OR, THE

Select Colloquies

Portall OF *Portall*

ERASMUS.

WITH AN

English TRANSLATION,

As Literal as possible, design'd for
the Use of Beginners in the
Latin Tongue.

Third Edition.

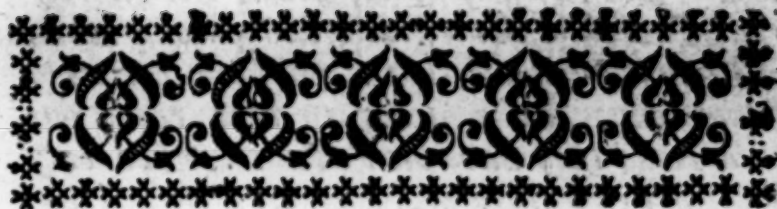
By JOHN CLARKE,
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School in HULL.*

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EB

John Ripley





T H E P R E F A C E.

I NEED say nothing here, about the Necessity of Literal Translations of Latin Authors, for the Use of Beginners in the Latin Tongue; having already said so much to that Purpose in the Preface to my Select Century of CORDERY's Colloquies, and my Essay upon the Education of YOUTH in Grammar-Schools. Thither therefore I must refer my Reader, if he wants Satisfaction in the Matter: For if that will not satisfy him, nothing I can say further to the Point, will signify any Thing at all. It is to me a Wonder, it should be necessary to say any thing indeed in so plain a Case. For this Method of proceeding with Beginners, does so visibly recommend it self, by its great Easiness, both for Teacher and Learner, that it is really surprising, the World should not long since have hit upon what lies so obvious to common Sense; and I should have much ado to think any Man could, upon the least Consideration, fail of being convinc'd of the Reasonableness

A 2

bleness and Necessity of it, did I not consider that Prejudice has a strange Influence upon the Minds of Men, and that it has been commonly found somewhat difficult to beat them out of a Road they have been us'd to. The only Reason I can imagine, why this Method has not been taken long before this, is the Difficulty of Translating any Thing in Latin literally, and at the same time tolerably, into our English Tongue. A Literal Translation it was thought, would look ridiculous, and bring no great Credit to its Author; and therefore no Body was willing to stoop to a Piece of Drudgery, how useful and necessary soever, that was not likely to turn much to the Undertaker's Reputation. For we see in the Teaching of other Languages, where the Manner of Expression lies not so cross to that of the English Tongue, but that they will commonly admit of an easy Literal Translation; Translations have been thought necessary, and constantly used.

IT is impossible indeed Literal Translations should be every where easy, handsome, smooth English; but whoever considers the vast Usefulness of them, and that they are not design'd to teach Boys English, but Latin, by informing them in the precise and proper Import of the Words in that Language, (which they visibly do, with vastly more Expedition, as well as Ease to both Master and Scholar, than any other Method that can be taken with them:) I say, whoever considers this, will not be offended

The P R E F A C E. v

fended at the Stiffness and Awkardness of the Language here and there, which is unavoidable in this Way of Translation.

THE Reader will here find the most comical and diverting Dialogues of Erasmus, published exactly in the same Method with my Corderly : That is to say, the Translation is as Literal as it could well be made, and the Order of the Latin Words altered and accommodated to the English Tongue. All concern'd in the Instruction of young Boys in the Latin Tongue, cannot but be sensible, how much their Progress is retarded, by the Difficulty arising from the perplexed intricate Order of the Words in that Language. This is a continual Rub in their Way, that hinders them, at least, to speak within Compass, half in half. This, therefore, I have here removed, that they may not be confounded and discouraged by a Difficulty that occurs almost every where, and which they cannot get over without that continual Assistance, which no Master can give them, to keep them constantly doing ; or if he could, yet it would be a needless Piece of Drudgery, since it may be saved by this Contrivance.

THIS is such a Piece of dry low Work, and so little like to answer any selfish View, a Man may be supposed to have in Writing, that I hope I may be believed, when I declare, that nothing but the Sense and Perswasion I have of its great Usefulness, has engaged me in it. I could have found other Ways of imploy-

vi The PREFACE.

ing my Time, much more agreeable to my Inclination, as well as more for my Credit and Interest in the World: But so long as teaching the Languages is my Province, I shall continue to contribute what lies in my Power, to render the Business of my Profession more easy for the Teacher, as well as more Expedition for the Learner, with this Satisfaction, that perhaps I could not be more usefully employ'd. For how little soever a Performance of this Nature may appear in the Eyes of some People, yet this is certain, that as the Education of Youth is a Thing of the utmost Importance, so any considerable Improvement made in it, that may save Time, and make the Way to Knowledge and Learning, more easy and delightful, is perhaps a Piece of as good Service as could possibly be done the Publick in any other Way.



ERASMI



ERASMI Colloquia Selecta.

NAUFRAGIUM.

A. **** Arras hor-
renda, est
N **** isthuc na-
**** vigare ?
Deus prohibeat ne
quidquam tale veniat
unquam in Mentem.

B. Imo, quod me-
moravi hæctenus, est
merus lusus præ hic,
quæ nunc audies.

A. Audivi plus fa-
tis malorum. Inhor-
resco te memorante,
quasi ipse interfim pe-
riculo.

B. Imo, acti labo-
res sunt jucundi mihi.
Ea Nocte quiddam ac-
cidit, quod ex magna
parte ademit spem fa-
lucis Nauclero,

***** Thou tellest dread-
ful Things, is
T **** that failing ?
**** God forbid that
any such Thing should
come ever into my
Mind.

Nay, what I have related
hitherto, is meer Play, in
Comparison of these Things
which now you shall hear.

I have heard more than
enough of Evils. I trem-
ble whilst you relate, as if
I my self were present in
the Danger.

Nay, past Labours are
pleasant to me. That
Night something happened,
which in a great Measure
took away the Hopes of
Safety from the Master.

A. Quid

A. Quid obsecro ?

What I pray you ?

B. Erat Sublustris nox, et quidam e nautis stabat in galea ; nam sic vocant, opinor ; circumspectans, si videret quam terram. Quaedam sphaera ignea cepit adfistere huic ; id est tristissimum ostentum nautis, si quando ignis est solitarius, felix cum gemini. Vetustas credidit hos esse Castorem et Pollucem.

It was a Moonshine Night, and one of the Sailors stood upon the Round Top ; for so they call it, I think ; looking about, if he could see any Land. A certain Globe of Fire begun to stand by him ; that is a very sad Sign to the Sailors, if at any time the Fire is but one, a happy one when there are two. Antiquity believed these to be Castor and Pollux.

A. Quid illis cum nautis, quorum alter fuit Eques, alter Pugil ?

What have they to do with Sailors, of which one was a Horseman, the other a Boxer.

B. Sic visum est Poetis. Nauclerus, qui assidebat clavo, inquit, Socie (nam Nautæ compellant se mutuo eo nomine) videsne quod sodalitium claudat tibi latus ? video, respondit ille, & precor ut sit felix. Mox igneus globus delapsus per funes, devolvit se usque ad Nauclerum.

So it seemed good to the Poets. The Master, who sat at the Helm, says, Comrade (for Sailors call one another by that Name) do you see what Company covers your Side ? I see, answered he, and I wish that it may be lucky. By and by the fiery Globe sliding along the Ropes, rowls it self to the Master.

A. Num

A. Num ille examinatus est metu?

Was he not killed with Fear?

B. Nautæ assuevere monstris. Ibi commoratus paulisper, voluit se per margines totius navis, inde dilapsus per medios foros evanuit.

Sailors are used to strange Things. There staying a little while, it roll'd it self along the Edges of the whole Ship, after that slipping through the middle of the Decks it vanish'd away.

A. Sub meridiem tempestas cepit in crude scire magis ac magis. Vidistine Alpes unquam?

About Noon the Storm began to rage more and more: Have you seen the Alpes ever?

B. Vidi.

I have seen them.

A. Illi montes sunt verrucæ, si conferantur ad undas Maris. Quoties tollebamur in altum, licuisset contingere lunam digito. Quoties demittebamur, videbamur ire recta in tartara, terra debiscente.

Those Mountains are Molehills, if they be compared to the Waves of the Sea. As oft as we were lift up on high, one might have touch'd the Moon with a Finger. As oft as we were let down, we seem'd to go directly into Hell, the Earth gaping.

B. O insanos qui credunt se Mari!

O mad Folks who trust themselves to the Sea!

A. Nautis luctantibus frustra cum tempestate, tandem nauclerus totus pallens adiit nos.

The Sailors struggling in vain with the Tempest, at length the Master all pale came to us.

B. Is

B. Is pallor præsa-
git aliquod magnum
malum.

That Paleneys presages
some great Evil.

A. Amici, inquit,
desii esse dominus mea
navis ; venti vicere,
reliquum est, ut collo-
cemus nostram spem in
deo ; et quisque paret
se ad extrema.

Friends, saith he, I have
ceased to be Master of my
Ship, the Winds have con-
quered ; it remains that
we place our Hopes in God ;
and every one prepare
himself for Extremities.

B. O concionem
vere Scythicam !

O Speech truly Scy-
thian !

A. Autem imprimis,
inquit, navis est exo-
neranda, sic necessitas
jubet durum telum :
Præstat consulere vi-
te dispendio rerum,
quam interire simul
cum rebus. Veritas
persuasit ; plurima
vasa plena preciosis
mercibus projecta sunt
in Mare.

But first, quoth he,
the Ship is to be unloaded,
so Necessity commands a
hard Weapon : It is better
to take Care of Life, with
the loss of Goods, than to
perish together with our
Goods. Truth perswad-
ed ; very many Vessels
full of precious Wares
were thrown into the
Sea.

Hoc erat vere fa-
cere jacturam.

This was truly to make
Loss.

A. Quidam Italus
aderat, qui egerat le-
gatum apud regem
Scotia ; huic erat scri-
nium plenum argenteis
vasis, annulis, panno,
ac sericis vestimentis.

A certain Italian was
there, who had been Am-
bassador with the King of
Scotland ; he had a Box
full of Silver Vessels, Rings,
Cloath, and Silk Cloaths.

B. Non

N A U F R G I U M. 5

A. Nolebat *is* decidere cum Mari ?

Would not *he* compound with the Sea ?

B. Non, *sed* cupiebat aut perire cum suis amicis opibus, aut servari simul cum illis ; itaque refragabatur.

No, *but* he desired either to perish with his beloved Wealth, or to be saved together with them ; therefore he refused.

A. Quid dixit Nauclerus ?

What said the Master ?

B. Liceret tibi per nos inquit ille, perire solum cum tuis ; sed non equum est, ut nos omnes periclitemur causa tui scrinii, alioqui dabimus te precipitem in Mare una cum scrinio.

You might for us, quoth he, perish alone with your Things ; but it is not fit, that we all should be endangered for the sake of your Box, otherwise we will throw you headlong into the Sea together with your Box.

A. Orationem vere nauticam !

A Speech truly Sailor like !

B. Sic Italus quoque fecit jacturam, precans multa mala superis et inferis, quod credidisset suam vitam tam barbaro Elemento : Paulo post venti facti nihilo mitiores nostris muneribus, rupere funes, disjecere vela.

So the Italian too made Loss, wishing many evil Things to those above and below, that he had trusted his Life to so barbarous an Element : A little after the Winds made nothing milder by our Presents, broke the Ropes, tore away the Sails.

A. O calamitatem !

O Calamity !

B. Ibi rursus nauta adit nos.

There again the Sailor comes to us. A.

6 N A U F R A G I U M.

A. Concionaturus?

To make a Speech?

B. Salutat. *Amici,*
inquit, *tempus* horta-
tur ut unusquisque
commendet se Deo, ac
preparet se morti. Ro-
gatus a quibusdam
non imperitis nautica
rei, ad quot horas
crederet se posse tueri
navem, negavit se
posse polliceri quid-
quam, sed non posse
ultra tres horas.

He salutes us. *Friends,*
says he, *the Time* exhorts
that every one commend
himself to God, and prepare
himself for Death. Being
asked by some not unskill'd
in the sailing Business, for
how many Hours he believed
he could maintain the Ship,
he denied that he could
promise any Thing, but
that he could not above
three Hours.

A. Hæc concio erat
etiam durior prior.

This Speech was even
harder than the former.

B. Ubi locutus est
hæc, jubet omnes fun-
es incidi, ac malum
incidi ferra, usque ad
thecam, cui inferi-
tur, ac devolvi si-
mul cum antennis in
mare.

When he had said this,
he orders all the Ropes to
be cut, and the Mast to be
cut with a Saw, close by
the Case, into which it is
put, and to be tumbled
together with the Sail-Yards
into the Sea.

A. Cur hoc?

Why this?

B. Quia velo sub-
lato aut lacero. erat
oneri, non usui; tota
spes erat in clavo.

Because the Sail being
taken away, or torn, it was
a Burden, not of use; all
our Hopes was in the Helm.

A. Quid interea
vectores?

What in the mean time
did the Passengers?

B. Ibi

NAUFRAGIUM.

7

B. Ibi vidisses miseram faciem rerum. Nauta canentes, salve regina, implorabant virginem matrem, appellantes eam stellam maris. reginam celi, dominam mundi, portum salutis, ac blandientes illi multis aliis titulis, quos sacra litera nusquam tribuunt illi.

A. Quid illi cum mari; quæ nunquam navigabit, opinor?

B. Venus olim agebat curam nautarum, quia credebatur nata ex mari; quoniam ea desinit curare, virgo mater est substituta huic matri non virgini.

A. Ludis.

B. Nonnulli procumbentes in tabulas adorabant mare, effundentes quicquid olei erat in undas, blandentes illi non aliter quam solemus irato principi.

There you would have seen a miserable Face of Things. The Sailors singing, God save you O Queen, implored the Virgin Mother, calling her the Star of the Sea, the Queen of Heaven, Lady of the World, Harbour of Safety, and flattering her with many other Titles, which the Holy Scriptures no where attribute to her.

What has she to do with the Sea, who never sailed, I believe?

Venus formerly took Care of the Sailors, because she was believed to be born of the Sea; because she has ceased to take Care, the Virgin Mother is substituted to this Mother, not a Virgin.

You banter.

Some falling down upon the Boards, worshipped the Sea, pouring whatsoever Oyl there was into the Waves, flattering it, no otherwise, than we use to do an angry Prince.

B

A. Quid

8 NAUFRAGIUM.

A. Quid ajebant ?

What did they say ?

B. O clementissimum mare ! O generosissimum mare ! O ditissimum mare ! O formosissimum mare ! mitesce, *serva*. Occinebant multa hujusmodi *surdo mari*.

O most merciful Sea ! O most noble Sea ! O most rich Sea ! O most beautiful Sea ! grow mild, *save us*. They sung many Things of this kind to the deaf Sea.

A. Ridicula superstitio ! quid alii ?

Ridiculous Superstition ! what did others ?

B. Quidam nihil aliud quam vomebant, plerique nuncupabant vota. Aderat quidam Anglus qui promittebat aureos montes Virgini Walsinghamæ, si attigisset terram vivus. Alii promittebant multa ligno crucis, quod esset in tali loco, alii rursus quod esset in tali loco. Idem factum est de Virgine Maria, quæ regnat in multis locis, et putant votum irritum, nisi exprimas locum.

Some did nothing else than vomit, most put up Vows. There was there a certain English Man, who promised golden Mountains to the Maid of Walsingham, if he touch'd Land alive. Others promis'd many Things to the Wood of the Cross, which was in such a Place, others again to that which was in such a Place. The same was done as to the Virgin Mary, who reigns in many Places, and they think the Vow to no Purpose, unless you express the Place.

A. Ridiculum ! quasi divi non habitent in celis.

Ridiculous ! as tho' the Saints do not dwell in the Heavens.

B. Erant qui promitterent se fore Car-

There were who promised that they would be

*thufianos. Erat unus, qui polliceretur se adi-
turum Jacobum qui
habitat Compostella, nu-
dis pedibus et capite,
corpore tantum tecto
ferreâ loricâ, ad hæc
emendicato cibo.*

A. Nemo meminit
Christophori?

B. Audivi unum
not sine risu, qui cla-
ra voce, ne non exau-
diretur, polliceretur
Christophoro, qui est
Lutetiæ in summo
templo, mons verius
quam statua, cereum
tantum quantus esset
ipse; cum vociferans
hæc quantum poterat
inculcaret identidem,
qui forte assistebat
proximus, notus illi,
tetigit eum cubito, ac
submonuit; vide quid
pollicearis; etiamsi
facias auctionem om-
nium tuarum rerum,
non fueris solvendo.
Tum ille inquit voce
jam pressiore, videlicet
ne Christophorus exau-
diret, tace fatue; an
credis me loqui ex a-
nimo? Si semel con-

*Carthusians. There wa
One, who promised that he
would go to James, who
dwells at Compostella, bare
Foot and Head, with his
Body only covered with an
Iron Coat of Mail, beside
this begging his Meat.*

Did no Body mention
Christopher?

I heard One not without
Laughter, who with a clear
Voice, lest he should not be
heard, promised Christopher,
who is at Paris on the Top
of a Church, a Mountain
more truly than a Statue, a
Wax-Candle as big as he
was himself; when bawl-
ing out this as hard as he
could, he inculcated it now
and then, he that by
Chance stood next, known
to him, touched him with
his Elbow, and advised
him; have a Care what
you promise, tho' you
make an Auction of all
your Goods, you'll not be
able to pay. Then he says
with a Voice now lower,
to wit, lest Christopher
should hear, Hold your
Tongue, you Fool; do you
think I speak from my
Heart? If once I touch
Land,

10 NAUFRAGIUM.

sigero terram, non daturus sum ei sebaceam candelam.

Land, I'll not give him a Tallow Candle.

A. O crassum ingenium! suspicor fuisse Batavum.

O gross Wit! I suspect he was a Dutchman.

B. Non, sed erat Zelandus.

No, but he was a Zealander.

A. Miror Paulum Apostolum venisse nulli in mentem, qui navigavit ipse olim, et navi fracta, defilierit in terram. Nam is haud ignarus mali didicit succurrere miseris.

I wonder that Paul the Apostle came into no Body's Mind, who sailed himself formerly, and the Ship being broke, leap'd out upon Land: For he not being ignorant of Evil has learnt to succour the miserable.

B. Erat nulla mentio Pauli.

There was no mention of Paul.

A. Precabantur interim?

Did they pray in the mean time?

B. Certatim. Alius canebat, salve Regina; alius, credo in Deum. Erant qui habebant quasdam peculiare preculas, non dissimiles Magicis, adversus pericula.

Hard. One sang, God save you, O Queen; another, I believe in God. There were who had some peculiar Prayers, not unlike Magical ones, against Dangers.

A. Ut Religiosos afflictio facit! secundis rebus, nec Deus

How Religious Affliction makes us! In Prosperity, neither God nor Saint comes
nec

N A U F R A G I U M. 11

nec Divus venit in mentem : Quid tu interea ? nuncupabas vota nulli divorum.

into our Mind : What did you in the mean time ? Did you make Vows to none of the Saints ?

A. Nequaquam.

Not at all.

A. Cur ita ?

Why so ?

B. Quia non pacifcor cum divis. Nam quid est aliud quam contractus juxta formulam. Do si facias, aut faciam si facias, dabo cereum si enatem ; ibo Romam, si serves.

Because I do not bargain with the Saints. For what is it else than a Contract according to Form. I give if you will do, or I will do if you will do, I will give you a Wax Candle if I swim out ; I will go to Rome, if you save me.

A. At implorabas præsidium alicujus divi.

But you implored the Protection of some Saint,

B. Ne id quidem.

Not that indeed,

A. Quamobrem ?

Why ?

B. Quia Cælum est spatiosum. Si commendaro meam salutem cui divo, puta sancto Petro, qui fortasse audiet primus, quod astet ostio ; priusquam ille conveniat Deum, priusquam exponat causam, ego jam periero.

Because Heaven is spacious. If I recommend my Safety to any Saint, suppose to St. Peter, who perhaps will hear first, because he stands at the Door ; before he goes to God, before he declares my Case, I am already ruined.

A. Quid faciebas igitur ?

What did you do then ?

B 3

B. Adi-

12 NAUFRAGIUM:

B. Adibam *recta* patrem ipsum, dicens *noster* pater, qui es in coelis. Nemo divorum audit citius illo, aut donat libentius quod petitur.

I went *directly* to the Father *himself*, saying, *our* Father which art in Heaven. None of the Saints hears sooner than him, or gives more willingly what is asked.

A. Sed interea non Conscientia reclamabat tibi? non verebaris appellare eum patrem, quem offenderas tot sceleribus?

'But in the mean time, did not your Conscience cry out against you? were you not afraid to call him Father, whom you had offended with so many Crimes?

B. Ut dicam ingenuè, conscientia deterrebatur nonnihil; sed mox recipiebam animum cogitans ita mecum, est nullus pater tam iratus filio, quin si videat eum periclitantem in torrente aut lacu, ejiciat arreptum capillis in ripam. Inter omnes nullus agebat se tranquillius, quam quædam mulier, cui erat infantulus in sinu, quem lactabat.

That I may speak ingenuously, my Conscience did terrify me a little; but by and by I recovered my Courage, thinking thus with my self: There is no Father so angry with a Son, but if he see him in danger in a Torrent, or Lake, he would throw him out, taken by the Hair up on the Bank. Amongst all none behav'd himself more quietly than a certain Woman, who had a Child in her Bosom, which she suckled.

A. Quid illa?

What did she?

B. Sola nec vociferabatur, nec flebat, nec pollicitabatur:

She alone neither bawled, nor wept, nor promised: Only embracing her
tantum

*tantum complexa pu-
ellum, precabatur ta-
cite. Interea dum
navis illideretur va-
do subinde, naucerus
metuens ne tota sol-
veretur, cinxit eam
rudentibus a prora,
et a puppi.*

*Child, she prayed silently
In the mean time, whilst
the Ship was knock'd a-
gainst the Bottom now and
then, the Master fearing
lest it should be all broke,
begirt it with Cables,
at the Head, and at the
Stern.*

A. O misera præidia !

O miserable Helps !

*B. Interim exoritur
senex sacrificus, sexa-
ginta annos natus,
nomen erat Adamus:
is abjectis vestibus
usque ad indusum,
abjectis etiam ocreis,
et calceis, iussit ut
omnes pararemus nos
iridem ad natandum.
Atque ita stans in
medio navis, concio-
natus est nobis ex
Gerson quinquē ve-
ritates de utilitate
constitendi ; hortatus
omnes ut quisque præpa-
raret se et vitæ et mor-
ti. Aderat et quidam
Dominicanus. Confessi
sunt his qui volebant.*

*In the mean Time starts
up an aged Priest, sixty
Years old, his Name was
Adam : He having cast
off his Cloathes to his Shirt,
having cast off likewise
his Leather Stockings,
and Shoes, bad us all pre-
pare our selves in like
Manner to swim. And
so standing in the middle
of the Ship, he preach'd to
us out of Gerson the five
Truths concerning the Use-
fulness of Confessing ; ex-
horting all that every one
should prepare himself both
for Life and Death. There
was present also a certain
Dominican. They confes-
sed to these that would.*

A. Quid tu ?

What did you ?

*B. Ego videns om-
nia plena tumultus,*

*I seeing all places full
of Tumult, confessed si-
confessus*

confessus sum tacite Deo, damnans apud eum meam injustitiam; et implorans ejus miserecordiam.

lently to God, condemning before him my Unrighteousness, and imploring his Mercy.

A. Quo migraturus, si perisses sic?

Whither would you have gone, if you had died so?

B. Committebam hoc Deo Judici. Nam neque volebam esse judex mei ipse: tamen quadam bona spes interim habebat meum animum. Dum hæc aguntur, nauta redit ad nos lachrymabundus, quisque paret se, inquit, nam navis non erit usui nobis ad quartam partem horæ. Nam jam convulsa aliquot locis hauriebat mare. Paulo post nauta renunciat nobis, se videre procul sacram turrim, adhortans ut imploraremus auxilium divi, quisquis esset præses ejus templi. Omnes procumbunt, et orant ignotum divum.

I left this to God my Judge: For neither would I be the Judge of my self: Yet some good Hopes in the mean Time possess'd my Mind. Whilst these Things are doing, the Sailor returns to us weeping, Let every one prepare himself, says he, for the Ship will not be of Use to us for a fourth Part of an Hour. For now being broke in several Places, it let in the Sea. A little after, the Sailor tells us that he saw far off a sacred Turret, advising that we should implore the Assistance of the Saint, who-soever was the President of that Church. All fall down, and pray to the unknown Saint.

A. Si compellassetis nomine, fortassis audisset.

If you had spoke to him by his Name, perhaps he would have heard you.

N A U F R A G I U M. 15

B. Erat ignotum. Interim nauclerus, dirigit navem jam laceram, jam combibentem undas undique; ac plane dilapsuram, si fuisset succincta rudentibus, eo quantum potest.

It was unknown. In the mean Time the Master steers the Ship now torn, now drinking in the Waters on all Sides; and plainly ready to fall in Pieces, unless it had been girt with Cables, tighter as much as he can.

A. Dura conditio rerum.

A hard Condition of Affairs.

B. Provesti sumus eo, ut incole ejus loci prospicerent nos periclitantes; ac procurentes catervatim in extremum litus, togis Sublatis, ac galeris impositis in Lanceas, invitabant ad sese; ac brachiis jactatis in coelum, significabant se deplorare nostram Fortunam.

We advanced so far, that the Inhabitants of that Place saw us in Danger; and running out in Companies to the Edge of the Shore, with their Coats lift up, and Hats put upon Lances, they invited us to them; and with their Arms tossed up towards Heaven, signified that they lamented our Fortune.

A. Expecto quid evenerit.

I wait to know what happened.

B. Jam mare occupaverat totam navim, ut futuri essemus nihilo tutiores in navi quam in mari.

Now the Sea had seized the whole Ship, that we were like to be no safer in the Ship than in the Sea.

A. Heic confugiendum erat ad sacram Anchoram.

Here you were to fly to the Holy Anchor.

Nay,

B. Imo *ad* miseram. *Nauta* exonerant *scapham* aqua, ac demittunt in *Ma-*
re. Omnes conantur con-
jicere se in hanc, nautis reclamantibus magno tumultu, *Sca-*
pham non esse capaci-
tatem tantæ multitudinis: quisque arriperet sibi quod posset, ac nataret. Res non patiebatur lenta consilia; alius arripit remum, alius contum, alius alveum, alius situlam, alius tabulam; ac quisque nitentes suo presidio, committunt se fluctibus.

A. Quid interim accidit illi mulierculæ, quæ sola non ejulabat?

B. Illa pervenit prima omnium ad litus.

A. Qui potuit?

A. Imposueramus eam repandæ Tabule, et alligaveramus sic, ut non posset facile decidere; dedi-

Nay, to the miserable one. The Sailors empty the Boat of the Water, and let it down into the Sea. All endeavour to throw themselves into it, the Sailors remonstrating against it with great Tumult, that the Boat was not capable of so great a Number; that every one should take to himself what he could, and swim. The Thing did not admit slow Counsels; one takes an Oar, another a Boat-Hook, another a Sink, another a Bucket, another a Board; and every one resting upon their Security, commit themselves to the Waves.

What in the mean Time happened to that poor Woman, who alone did not cry out?

She came first of all to the Shore.

How could she?

We had set her upon a bent Board, and had ty'd her so, that she could not easily fall off, we gave her a Board in her hand, which
mus

N A U F R A G I U M. 17

mus illi tabellam in manum, qua uteretur vice remi ; ac precantes bene, exposuimus in fluctus, protrudentes conto, ut abesset a navi, unde erat periculum ; illa tenens infantulum lævâ remigabat dextra.

she might use instead of an Oar, and wishing her well, we plac'd her upon the Waves, thrusting her forward with a Poll, that she might be at a distance from the Ship, from whence there was Danger : She holding her Child with her left Hand, rowed with her Right.

A. O viraginem !

O stout Lads !

B. Cum jam nihil superesset, quidam avulsit ligneam Statuam Virginis Matris, jam putrem, atque excavatam a foricibus, et complexus eam cepit natare.

When now nothing remained, one pulled down a wooden Image of the Virgin Mother, now rotten and hollowed by the Rats, and embracing it, begun to swim.

A. Pervenit Scapha incolumis ?

Did the Boat get safe ?

B. Nulli periere prius ?

None were lost sooner.

A. Quo malo fato id factum est ?

By what ill Fate happened that ?

B. Priusquam posset liberare se a magna navi, subversa est illius vacillatione.

Before it could deliver itself from the great Ship, it was overset by its Tottering.

A. O male factum ! quid tum ?

O ill done ! What then ?

I,

18 NAUFRAGIUM.

B. Ego, dum confulo aliis, pene perieram.

I, whilst I take Care of others, had well nigh perish'd.

A. Quo Pacto ?

After what Manner ?

B. Quia nihil supererat aptum natationi.

Because nothing was left fit for swimming.

A. Illic subera fuissent usui.

There Cork would have been of Use.

B. In eo articulo rerum, maluisssem vile suber, quam aureum candelabrum.

In that Juncture of Affairs, I had rather have had mean Cork, than a Golden Candlestick.

A. Tandem venit in mentem circumspicienti, de ima parte mali ; quoniam non poteram eximere eam solus, adscisco focium : Ambo innixi huic commitimus nos mari, sic ut ego tenerem dextrum cornu, ille lævum. Dum jactamur sic, ille sacrificus nauticus concionator injectit se medium in nostros humeros ; autem erat ingenti corpore. Exclamamus, quis ille tertius ? is perdet nos omnes ; ille contra inquit pla-

At last it came into my Mind, as I was looking about, to think of the low Part of the Mast ; because I could not get it out alone, I take a Companion : We both leaning upon that, commit our selves to the Sea, so that I held the right End, he the left. Whilst we are tossed about so, that Priest, the Sea Chaplain, threw himself in the middle upon our Shoulders. And he was of a huge Body. We cry out, Who's that third ? He will ruin us all : He on the other Hand says smoothly, Be of good Courage,

N A U F R A G I U M. 19

vide, fidei bono animo, est sat spatii Deus aderit nobis,

rage, there is Room enough, God will be with us.

A. *Cur ille cepit esse natator tam sero?*

Why did he begin to be a Swimmer so late?

B. *Imo futurus erat cum Dominicano in Scapha; nam omnes deferebant hoc honoris illi; sed quam confessi erant invicem in navi, tamen oblii nescio quid circumstantiarum, confitentur rursus in ora navis, et alter imponit manum alteri; interim Scapha perit; nam Adamus narravit hæc mihi.*

Nay, he should have been with the Dominican in the Boat; for all gave this Honour to him; but altho' they had confessed to one another in the Ship, yet having forgot I do not know what Circumstances, they confess again upon the Edge of the Ship; and one lays his Hand upon the other; in the mean time the Boat is lost; for Adam told this to me.

A. *Quid actum est de Dominicano?*

What became of the Dominican?

B. *Is, ut idem narrabat, implorata ope divorum, abjectis vestibus, commisit se nudum natationi.*

He, as the same told me, having implored the Help of the Saints, having cast off his Cloaths, committed himself naked to swimming.

A. *Quos divos invocabat?*

What Saints did he invoke?

B. *Dominicum, Thomam, Vincentium; sed confidebat imprimis Catharina Senensi.*

Dominick, Thomas, Vincent; but he trusted chiefly in Catharine of Sens.

G

A. Christi

A. Christus non veniebat illi in mentem?

Did not Christ come into his Mind?

B. Ita Sacrificus narrabat.

So the Priest told me.

A. Enataffet melius, si non abjecisset sacram cucullam : ea depecta, qui potuit Catharina Senensis agnoscere eum ? sed perge narrare de te.

He would have swum out better, if he had not thrown off his holy Cawl : that being put off, how could Catharine of Sens know him ? But go on to tell of your self.

B. Dum volveremur adhuc juxta navim volventem se huc atque illuc arbitrio fluctuum, clavus frangebatur ejus femur, qui tenebat lævum cornu : sic ille revulsus est. Sacrificus precatus illi æternam requiem, successit in locum illius, adhortans me, ut ruerer meum cornu magno animo ac moverem pedes strenue. Interim potabamus multum salsa aquæ. Neptunus temperaverat his non tantum falsum balneum, sed etiam falsam potionem ; quanquam Sacrificus monstrabat remedium ei rei.

Whilst we were rowling as yet nigh the Ship, rowling it self hither and thither, at the Pleasure of the Waves, the Helm broke his Thigh, who held the left End : So he was knock'd off. The Priest, wishing him eternal Rest, succeeded in his Place, advising me that I should take care of my End with great Courage, and move my Feet firenuously. In the mean time we drunk much Salt Water. Neptune had mixed for us not only a Salt Bath, but also a Salt Drink, too the Priest shew'd a Remedy for that Thing.

A.

NAUFRAGIUM. 21

A. Quod obsecro ?

What I beseech you ?

B. Quoties unda
occurreret nobis, ille
opposuit occipitium,
ore clauso.

As oft as a Wave met
us, he opposed the Back-
side of his Head, with his
Mouth shut.

A. Narras mihi
Srenuum senem.

You tell me of a stout
old Fellow.

B. Ubi natantes sic
aliquandiu, promo-
vissemus jam nonni-
hil, Sacrificus, quo-
niam erat miræ pro-
ceritatis, inquit, es
bono animo ; Sentio
vadam. Ego, non
ausus sperare tantum
felicitatis, inquam,
absumus longius a
littore, quam ut va-
dam sit sperandum.
Imo, inquit, sentio
terram pedibus ; est,
inquam, fortassis a-
liquod e scriniis, quod
mare devolvit huc :
imo, inquit, sentio
plane terram scalptu
digitorum. Cum na-
tassemus adhuc ali-
quandiu, ac sentiret
vadam rursus, tu fac,
inquit, quod videtur
tibi optimum factu,
ego cedo tibi totum
malum, et credo me

When swimming thus
some Time, we had ad-
vanced now something,
the Priest, because he was
of wonderful Tallness,
says, be of good Courage,
I feel the Bottom. I no-
daring to hope for so
much Happiness, say, we
are further from the
Shore, than that the Bot-
tom is to be hop'd for.
Nay, says he, I feel the
Earth with my Feet ;
it is, say I, perhaps some
of the Boxes, which the
Sea has tumbled hither ;
nay, says he, I perceive
plainly the Earth with
the Scratching of my Toes.
When we had swum as
yet some time, and he
perceived the Bottom again,
do you, saith he, what
seems to you best to be
done, I give you the whole
Mast, and trust my self
to the Bottom, and at

vado, simulque expectato docessu fluctuum, sequutus est pedibus quanto cursu potuit. Rursus undis accedentibus, complexus utrumque genu utraque manu, obnitebatur fluctui, occultans sese sub undis, quemadmodum mergi et anates solent; rursus fluctu abeunte, promicabat et currebat. Ego videns hoc succedere illi sum imitatus. Stabant in arena, qui fulciebant se adversus impetum undarum, prælongis hastilibus porrectis inter se, robusti viri, et assueti fluctibus, sic ut ultimus porrigeret hastam adnatanti; ea contacta, omnibus recipientibus se ad litus, pertrahebatur tuto in siccum. Aliquot servati sunt hac ope.

the same Time having waited the going in of the Waves, he followed on his Feet with as great Pace as he could. Again the Waves coming on, embracing both Knees with both Hands, he opposed the Wave, hiding himself under the Water, as your Sea-Gulls and Ducks use to do; again the Wave going back, he sprung out and ran. I seeing this succeed with him, imitated it. There stood on the Sand, who propp'd themselves against the Force of the Waves, with long Polls stretch'd between them, strong Men, and used to the Waves, so that the last held a Poll to him that swam towards him, that being touch'd, all betaking themselves to the Shore, he was drawn safely on dry Ground. Some were saved by this Means.

A. Quot ?

How many ?

B. Septem. Verum duo ex his soluti sunt tepore, admoti igni.

Seven : But two of these fainted away with the Warmth, being set by the Fire.

A. Quot

NAUFRGIUM.

23

A. Quot eratis in Navi ?

How many were you in the Ship ?

B. Quinquaginta octo.

Fifty eight.

A. O sævum mare ! saltem fuisset contentum decimis, quæ sufficiunt sacerdotibus : reddidit tam paucos ex tanto numero ?

O cruel Sea ! at least it might have been content with the Tythes, which suffice the Priests ; did it return so few out of so great a Number ?

B. Ibi experti sumus incredibilem humanitatem gentis, suppeditantis nobis omnia mira alacritate ; hospitium, ignem, cibum, vestes, viaticum.

There we experienc'd the incredible Humanity of the Nation, furnishing us with all Things with wonderful Chearfulness, Lodging, Fire, Meat, Cloaths, Provisions for our Way Home.

A. Quæ gens erat ?

What Nation was it ?

B. Hollandica.

Holland.

A. Nihil humanius ista, cum tamen cuncta sit teris Nationibus. Non repetes Neptunum posthac, opinor.

There is none more civil than that, tho' yet it be surrounded with savage Nations. You will not go again to Sea hereafter, I suppose.

B. Non nisi Deus adimat sanam mentem mihi.

Not unless God take away my Wits from me.

A. Et ego malim audire tales fabulas, quam experiri.

And I had rather hear such Stories, than know them by Experience.

C 3

DIVER.



D I V E R S O R I A.

A. **C**UR ita visum
est plerisque
commorari biduum aut
triduum Lugduni ?
Ego ingressus iter se-
mel, non conquiesco,
donec pervenero quo
constitui.

WHY does it seem good
to most People to
stay two Days or three
at Lyons ? I having en-
ter'd upon a Journey once,
do not rest, 'till I come
whither I design'd.

B. Imo ego admi-
ror quenquam posse
avelli illinc.

Nay, I wonder that
any one can be got from
Thence.

A. Quamobrem tandem ?

What for at length ?

B. Quia illic est
locus, unde socii Ulyssis
non poterant avelli ;
illic Sirenes. Nemo
tractatur melius suæ
domi, quam illic in
pandocheo.

Because there is the Place
from whence the Compa-
nions of Ulysses could not be
drawn away : there are the
Sirens. No Body is treated
better at his own Home,
than there in an Inn.

A. Quid fit ?

What is done ?

B. Aliqua mulier
astabat mensa semper,

Some Woman stood by
the Table always, to divert
que

que exhilararet convivias facetiis ac leporibus, Primum mater familias adibat, que salutabat, jubens nos esse hilares, et boni consulere quod apponeretur. Filia succedebat huic, elegans mulier, moribus ac lingua adeo festivis, ut posset exhilarare Catonem ipsum. Nec confabulantur ut cum ignotis hospitibus, sed velut cum olim notis et familiaribus.

A. Agnosco humanitatem Gallicæ gentis.

B. Quoniam autem ille non poterant adesse semper, quod munia Domestica essent obeunda, ac reliqui convivæ consalutandi, quædam puella adstabat continenter, instructa ad omnes jocos. Una erat satis excipiens omnium jaculis: hæc sustinebat fabulam, donec filia rediret: nam mater erat natu grandior.

A. Sed qualis erat apparatus tandem?

the Company with Wit and Drollery. First, the good Woman of the House came to us, who saluted us, bidding us be merry, and take in good Part what was set before us. The Daughter succeeded her, a neat Woman, of an Humour and Tongue so merry, that she might divert Cato himself. Nor do they talk as with unknown Guests, but as with People formerly known to them, and familiar Friends.

I perceive the Civility of the French Nation.

But because they could not be present always, because the Business of the House was to be minded, and the rest of the Guests to be saluted, a certain Girl stood by constantly, furnished for all Jests. She alone was sufficient to receive all their Darts: She kept up the Farce, till the Daughter return'd: for the Mother was elderly.

But what was your Provision at last? for the
nam

nam venter non expletur fabulis.

Belly is not fill'd with Tales.

B. Profecto lautus, ut ego mirer illos posse accipere hospites tam vili: rursus convivio peracto, alunt hominem lepidis fabulis, ne quid ædii obrepat. Videbar mihi esse domi non peregre.

Truly dainty, that I wonder that they can entertain Guests so cheap: Again the Feast being ended, they treat a Man with pretty Stories, lest any Thing of Weariness should creep upon him. I seemed to my self to be at Home, not Abroad.

A. Quid factum est in cubiculis?

What was done in the Chambers?

B. Illic aderant aliquot puella nusquam non, ridentes, lascivientes, lufitantes: ultro rogabant, si haberemus quid vestium sordidarum, lavabant eas, ac reddebant. Quid multis? videbamus nihil illic præter puellas ac mulieres, nisi in stabulo, quanquam puellæ irrumpebant et huc frequenter. Complectuntur abeuntes, ac dimittunt tanto affectu, quasi omnes essent fratres, aut propinqua cognationis.

There were some Girls every where, laughing, wantoning, playing: of their own Accord they ask'd us, if we had any foul Cloaths, they wash'd them, and gave us them again. What needs many Words? we saw nothing there besides Girls, and Women, but in the Stable, altho' the Girls broke in too hither frequently. They embrace Men departing, and dismiss them with so much Affection, as if they all were their Brothers, or of near Relation.

A. Fortassis isti mores decent Gallos.

Perhaps those Manners become the French.
Mores

*Mores Germaniæ ar-
rident mihi magis,
utpote masculi.*

*The Manners of Germany
please me more as being
masculine.*

B. Nunquam con-
tingit mihi videre Ger-
maniam: quare, qua-
so te, ne gravere com-
memorare, quibus mo-
dis accipiant Hospitem.

It never happened to
me to see Germany :
Wherefore, I pray you, do
not think much to relate
after what manner they en-
tertain a Guest.

A Nescio an sit
ubique eadem ratio
tractandi : Narrabo
quod ego vidi. Ne-
mo salutat advenien-
tem, ne videantur am-
bire hospitem. Nam
existimant id fordi-
dum, et indignum
Germanica severitate.
Ubi inclamaveris diu,
tandem aliquis profert
caput per fenestram æ-
stuarii (nam degunt in
his fere usque ad æsti-
vum solstitium) non
aliter quam testudo
prospicit e testa. Is
est rogandus, an liceat
diversari illic. Si non
renuit, intelligis locum
dari : commonstrat
manu mota, roganti-
bus ubi sit stabulum.
Illic licet tibi tractare
tuum equum tuo more;
nam nullus famulus

I know not whether
there be every where the
same Manner of Treat-
ment. I will tell what I
have seen. No Body sa-
lutes a Man upon his
Coming, lest they should
seem to court a Guest. For
they think that mean, and
unworthy of the German
Gravity. When you have
call'd a long time, at last
some Body puts his Head
thro' the Window of a
Stove (for they live in
them almost till the Sum-
mer Solstice) no otherwise
than a Snail looks out of
its Shell. He is to be as-
ked, whether you may In-
there. If he does not re-
fuse, you understand a Place
is allowed you: He shews with
his Hand moved, to those
that ask where the Stable is.
There you may manag
your Horse after your own
admo

admovet manum. Si est celebrius diversorium, ibi famulus commonstrat stabulum, atque etiam locum minime commodum equo. Nam servant commodiora venturis, præsertim nobilibus. Si causeris quid, audis statim, si non placet, quare aliud diversorium. Præbent fenum in urbibus agre et perparce, nec vendunt multo minoris, quam avenam ipsam. Ubi consultum est equo, commigras totus in hypocaustum, cum ocreis, sarcinis, luto. Id est unum commune omnibus.

B. Apud Gallos designant cubacula, ubi exuant sese, extergant, calefaciant, aut quiescant etiam, si libeat.

A. Hic nihil tale. In hypocausto exuas ocreas, induis calceos: Si vis, mutas indutium; suspendis vestes madida: pluvia juxta hypocaustum; ipse

Manner; for no Servant puts to a Hand. If it be a famous Inn. there a Servant shews the Stable, and also a Place not at all convenient for a Horse. For they keep the more convenient for these that are to come, especially Noblemen. If you find Fault with any Thing, you hear presently, if it do not please you, seek another Inn. They afford you Hay in the Cities with Difficulty, and very sparingly, nor do they sell it for much less than Oats themselves. When Provision is made for your Horse, you go altogether into a Stove, with your Boots, Baggage, Dirt. That is one common to all.

Among the French they shew People Chambers, where they may strip themselves, wipe, warm themselves, or rest too, if they please.

Here's no such thing. In the Stove you put off your Boots, put on Shoes: If you will you change your Shirt; you hang up your Cloaths wet with Rain nigh the Stove; you place your self

admoves

admoves te, ut sicce-
ris. Est et aqua pa-
rata, si libeat lavare
manus; sed ita mun-
da plerumque, ut
alia aqua sit queren-
da tibi, qua abluas
eam lotionem.

by it, that you may be dry.
There is also Water ready,
if you please to wash your
Hands; but so clean for the
most part, that other Wa-
ter is to be sought by you,
with which you may wash
off that washing.

B. Laudo viros ef-
fæminatos nullis de-
liciis.

I commend the Men ef-
feminated with no Deli-
cacies.

A. Quod si tu appu-
leris ad quartam horam
a meridie, tamen non
cænabis ante nonam,
& nonnunquam de-
cimam.

But if you arrive at the
fourth Hour after Noon,
yet you will not sup be-
fore the Ninth, and some-
times the Tenth.

B. Quamobrem?

What for?

A. Apparant nihil
nisi videant omnes,
ut ministratur omni-
bus eadem opera.

They provide nothing,
unless they see all, that they
may serve all with the
same Trouble.

B. Quæunt com-
pendium.

They seek the shortest
Way.

A. Tenes. Itaque
frequenter octaginta
aut nonaginta conve-
niunt in idem hypo-
caustum, pedites, equi-
tes, negotiatores, nau-
te, aurigæ, agricola, pu-
eri famulae, sani, ægroti.

You have it. Where-
fore frequently eighty or
ninety meet in the same
Stove, Foot-men, Horse-
men, Tradesmen Sailors,
Coachmen, Husbandmen,
Boys, Women, sound Folks,
sick Folks.

A. Istuc

A. Istuc est vere
cenobium.

That is really living in
common.

A. Alius ibi pectit
caput, alius abstergit
sudorem, alius repur-
gat perones aut ocreas,
alius eructat allium.
Quid multis? est non
minor Confusio ibi
linguarum et persona-
rum quam olim in
turri Babel. Quod si
conspexerint quem pe-
regrinæ gentis, qui præ
se ferat nonnihil dig-
nitatis cultu, omnes
sunt intenti in hunc,
contemplantes oculis
defixis, quasi aliquod
novum genus animan-
tis advectum sit ex
Africa. Adeo ut post-
quam accubuerint, ad-
spiciant continenter,
vultu reflexo in ter-
gum; nec dimoveant
oculos iminemorescibi.

One there combs his
Head, another wipes off
Sweat, another cleans his
Winter-Shoes or Boots, ano-
ther belches up Garlick.
What needs many Words?
There is no less Confusion
there of Tongues and Per-
sons, than formerly in the
Tower of Babel. But if
they see any one of a fo-
reign Nation, who makes
Shew of something of Dig-
nity by his Dress, all are
intent upon him, viewing
him with their Eyes fixt,
as if some new kind of A-
nimal was brought out of
Africa. So that after they
have sat down, they look
at him continually, with
their Face turn'd back-
ward; nor do they take
off their Eyes, being un-
mindful of their Meat.

B. Romæ, Lutetie,
ac Venetia, nemo mi-
ratur quidquam.

At Rome, Paris, and
Venice, no Body wonders at
any Thing.

A. Interim est ne-
fas tibi petere quid-
quam. Ubi jam est
multa vespera, nec
plures expectantur ven-

In the mean Time it is
unlawful for you to call for
any Thing. When now it is
far in the Evening, and no
more are expected to come,
turi

D I V E R S O R I A.

31

turi, senex famulus
prodit cana barba, ton-
so capite, torvo vultu,
sordido vestitu.

an old Servant comes out
with a hoary Beard, shorn
Head, grim Look, mean
Cloaths.

B. Oportebat tales
esse a poculis Romanis
Cardinalibus.

It behoved such to be
Cup Bearers to the Roman
Cardinals.

A. Is circumactis o-
culis, dinumerat taci-
tus quot sint in hypo-
causto, quo plures vi-
det adesse, hoc rebe-
mentius hypocaustum
accenditur, etiam si a-
lioqui sol sit molestus
estu. Hæc est præci-
pua pars bonæ Tracta-
tionis, si omnes diffu-
ant sudore. Si quis
non assuetus vaporibus,
aperiat rimam fene-
stræ, ne præfocetur,
protinus audit claude.
Si respondeas, non fe-
ro; audis, quare igitur
aliud diversorium.

He having cast about his
Eyes, reckons silently how
many there are in the Stove,
by how much the more he
sees present, by so much
the more violently the Stove
is heated, altho' otherwise
the Sun be troublesome by
his Heat. This is the great-
est Part of good Treatment,
if all run down with Sweat.
If any one not accustomed
to the Heat, open a Chink
of a Window, lest he be stifled,
immediately he hears shut
it. If you answer I can-
not endure; you hear, seek
then another Inn.

B. Atqui nihil vide-
tur periculosius, quam
tam multos haurire e-
undem vaporem, max-
ime corpore resoluta,
atque heic capere ci-
lum, et commorari
complures horas. Nam
jam omisso alliatis

But nothing seems more
dangerous, than that so
many should take in the
same Vapour, especially the
Body being open, and here
take Meat, and stay se-
veral Hours. For now
I omit Garlick Belches
and the Blast of the Bel-
D

ructus, et flatum ventris, putres halitus : sunt multi qui laborant occultis morbis, et omnis morbus habet suum contagium. Certe plerique habent Hispanicam Scabiem, sive, ut quidam vocant, Gallicam, cum sit communis omnium nationum. Opinor esse non multo minus periculi ab his, quam leprosis. Jam tu divina quantum discriminis sit in Pestilentia.

A. Sunt fortes viri, rident ac negligunt ista.

B. Sed interim sunt fortes periculo multorum.

A. Quid facias ? sic assueverunt ; et est constantis animi non discedere ab institutis.

B. Atqui ante viginti quinque annos, nihil erat receptius apud Brabantos, quam publicæ thermæ : ex nunc frigent ubique ;

ly, Stinking Breaths : There are many, who are troubled with secret Diseases, and every Distemper has its Infection. Certainly most have the Spanish Pox, or, as some call it, the French, tho' it be common to all Nations. I think there is not much less Danger from these, than Lepers. Now do you guess, how much Danger there is in the Plague.

They are stout Fellows, they laugh at, and neglect those Things.

But in the mean Time they are stout at the Hazard of many.

What can you do ? So they have been used, and it is the Part of a constant Mind not to depart from old Customs.

But twenty five Years ago, nothing was more common amongst the Brabanti, than publick Baths ; those now are out of Use every where ; for the

nam nova Scabies docuit nos abstinere.

the new Pox has taught us to abstain.

A. Sed audi cætera: Post ille barbatus Ganymedes redit, ac insternit mensas linteis, quot putat esse satis illi numero. Sed O immortalem Deum! quam non milesiis! diceret cannabea detracta ex antennis. Nam destinavit ad minimum octo convivas unicuique mensæ. Jam quibus patrius mos est notus, accumbunt, ubi libitum fuerit cuique. Nam est nullum discrimen inter pauperem et divitem, inter herum et servum.

B. Hæc est illa vetus æqualitas, quam nunc tyrannis submovit e vita. Sic opinor Christum vixisse cum Discipulis.

A. Postquam omnes accubuerunt, rursus ille torvus Ganymedes prodit, ac denuo dinumerat sua sodalitia. Mox reversus, ap-

But hear the rest: Afterwards that Bearded Ganymede returns, and spreads the Tables with Cloths, as many as he thinks to be sufficient for that Number. But O immortal God! How far from being fine! you would say they were Cannas taken down from the Sail-Yards. For he design'd at least eight Guests for every Table. Now they to whom the Country Custom is known, sit down where it pleases every one. For there is no Difference betwixt a poor Man and a Rich, betwixt a Master and a Servant.

This is that old Equality, which now Tyranny has removed out of Life. So I believe Christ lived with his Disciples.

After all are sat, again that grim Ganymede comes out, and over again counts his Companies. By and by returning, he sets before each a wooden Dish,

ponit singulis ligneum
pinaceum, et cochle-
are factum ex eodem
argento, deinde cya-
thum vitreum; ali-
quanto post panem.
Eum quisque repurgat
sibi per otium, dum
pultes coquuntur. Ita
sedetur nonnunquam
ferme spatio hora.

B. Nullus hospitem
efflagitat cibum in-
terim?

B. Nullus cui inge-
nium regionis est no-
tum. Tandem vinum
apponitur, bone Deus,
quam non fumosum!
opportebat Sophistas
non bibere aliud;
tanta est subtilitas et
acrimonia. Quod si
quis hospes, pecunia
oblata privatim, ro-
get ut aliud genus vi-
ni paretur aliunde,
primum dissimulant,
sed eo vultu, quasi in-
terfecturi; si urgeas,
respondent, hic tot co-
mites et Marchiones
diversati sunt, neque
quisquam questus est
de meo vino; si non
placet, quare tibi a-

and a Spoon made of the
same Silver, then a Glass, a
little after Bread. That
every Man cleans for
himself at his Leisure,
whilst the Pulse are boyl-
ing. So they sit sometimes
almost the Space of an
Hour.

Does none of the Guests
call for the Meat in the
mean time?

None to whom the Tem-
per of the Country is known.
At length Wine is served
up, good God, how far
from being tasteless! it be-
hoved Sophisters not to
drink any other; such
is the Thinness and Sharp-
ness. But if any Guest,
Money being offer'd pri-
vately, desires that some
other Sort of Wine may be
got from somewhere else,
at first they dissemble the
Matter, but with that Coun-
tenance, as if they would
kill you. If you press
them, they answer, here so
many Earls and Marquises
have lodg'd, nor did any-
one complain of my Wine;
if it do not please, seek
liud.

aliud diversorium ; nam habent nobiles sue gentis solos pro hominibus, et ostentant horum insignia nufquam non. Jam igitur habent offam quam objiciant latranti Stomacho. Mox disci veniunt magna pompa. Primus ferme habet offas panis madefactas jure carniarum, aut si est pisculentus dies, jure leguminum. Deinde aliud jus, post aliquid carniarum recoctarum, aut salsamentorum recalfactorum. Rursus aliquid Pultis, mox aliquid solidioris cibi, donec Stomacho probe domito apponant assas carnes, aut elixos pisces, quos non possis contemnere omnino : sed heic sunt parci, et subito tollunt. Hoc pacto temperant convivium, quemadmodum actores fabularum, qui admiscunt Choros scenis : autem curant ut extremus actus sit optimus.

for your self another Inn ; for they account the Noblemen of their Nation alone for Men, and they shew their Coats of Arms every where. Now therefore they have a Piece which they may throw to the barking Stomach. By and by the Dishes come in great Pomp. The first commonly has Pieces of Bread soaked in the Broth of Flesh, or if it be a Fish Day, in the Broth of Herbs. After that another Broth, after something of Flesh boiled over again, or Salt-Fish warm'd again. Again some Pulse, by and by some more solid Meat, till the Stomach being well tamed, they set up roasted Flesh, or boiled Fish, which you can not contempt at all. But here they are sparing, and suddenly take away. After this manner they mix their Entertainment, as the Actors of Plays, who mix Chorus's with their Scenes ; but they take care that the last Act is the best.

B. Et hoc est boni poetæ.

And this is the Part of a good Poet.

A. Porro sit placulum, si quis interim dicar, tolle hunc discum, nemo vescitur. Desidendum est usque ad spatium præscriptum, quod illi merentur clepsydri, ut opinor. Tandem ille barbatus, aut pandolcheus ipse minimum differens a famulis vestitu prodit, rogat ecquid animi nobis sit. Mox aliquod generosius vinum adfertur. Autem amant eos qui bibunt largius, cum solvat nihilo plus qui hauserit plurimum vini, quam qui minimum.

Moreover it would be a heinous Crime, if any one in the mean time say, take away this Dish, no Body eats. You must sit till the Time appointed, which they measure with Hour Glasses, as I suppose. At last that Bearded Fellow, or the Inn-keeper himself very little differing from the Servants in Cloaths comes out, asks if we have a Mind to any Thing. By and by some more generous Wine is brought. But they love those who drink plentifully, tho' he pays no more, who drinks most Wine, than he that drinks least.

B. Ingenium gentis mirum.

The Temper of the Nation is strange.

A. Cum nonnunquam sint qui absument plus in vino, quam solvant pro toto convivio; sed antequam finiam hoc convivium, mirum d. etu, quis strepitus ac tumultus vocum sit ibi; postquam omnes

When sometimes there are somewhat consume more in Wine, than they pay for the whole Feast; but before I end this Entertainment, it is wonderful to be said, what a Noise and Confusion of Voices there is there, after that all have

ceperunt incallescere
potu. *Quid multis ?*
omnia surda. Ficti
moriones admiscunt se
frequenter, quo genere
hominum, cum sit nul-
lum magis detestan-
dum, tamen vix cre-
das quantopere Ger-
mani delectentur. Illi
faciunt cantu, garritu,
clamore, saltatione,
pulsu, ut hypocau-
stum videatur corru-
turum. Neque quis-
quam audiat alterum
loquentem. At in-
terim videntur sibi
vivere suaviter; atque
desidendum est illic
volenti nolenti usque
ad multam noctem.

B. Nunc tandem
absolve convivium ;
nam me tædet quo-
que tam prolixum.

A. Faciam. Tan-
dem caseo sublato,
qui vix placet illis,
nisi putris ac scatens
vermibus, ille barba-
tus prodit, adferens,
pinacium secum, in
quo pinxit creta ali-
quot circulos et semi-
circulos, deponit id

begun to grow warm with
Drink. *What needs many*
Words ? all Places are full
of Noise. Pretended Fools
thrust in themselves fre-
quently, with which kind
of Men, tho' there be none
more detestable, yet you'll
scarce believe how much
the Germans are delight-
ed. They cause by sing-
ing, prating, shouting,
Dancing, thumping, that
the Stove seems ready
to fall. Nor can any one
hear another speaking.
But in the mean time
they seem to themselves to
live sweetly, and you
must sit there, willing or
unwilling till late at
Night.

Now at last finish
the Entertainment ; for I
am weary too of so long
a one.

I will do it. *At last*
the Cheese being taken a-
way, which scarce pleases
them, unless rotten, and
full of Maggots, that
Bearded Fellow comes forth,
bringing a Trencher with
him, in which he hath
drawn with Chalk some
Circles and Semi-Circles, he
ra

in mensa, tacitus interim *an* tristis, diceres quempiam Charontem. Qui agnoscunt picturam, depouunt pecuniam, deinde alius atque alius, donec pinacium expleatur. Deinde notatis qui deposuerunt, supputat tacitus; si nihil desit, annuit capite.

B. Quid si quid superfit?

A. Fortasse redderet, et faciunt hoc nonnunquam.

B. Nemo reclamatur rationi iniquæ?

A. Nemo qui sapit, nam audiret protinus, quid tu es hominis? solves nihilo plus quam alii.

B. Narras liberum genus hominum.

A. Quod si quis lassus ex itinere, cupiat mox a cena petere lectum, jubetur expectare, donec ceteri quoque eant cubitum.

lays that upon the Table, silent in the meantime and sad: you would say he was some Charon. They who know the Picture lay down their Money, then another and another, 'till the Trencher be filled: Then having observed those who laid down, he reckons silently; if nothing be wanting, he nods with his Head.

What if any Thing be over?

Perhaps he would return it, and they do this sometimes.

Does noBody cry out upon the Reckoning as unjust?

No Body that is wise, for he would hear forthwith, What are you of a Man? You shall pay no more than others.

You tell of a free kind of Men.

But if any one weary with his Journey, desires presently after Supper to go to Bed, he is ordered to wait, till the rest too go to Bed.

B. Vi.

B. Videor mihi videre *Platoniam* urbem.

I seem to my self to see a *Platonick* City.

A. Tum *suus* nidus ostenditur cuique, et vere nihil aliud quam cubiculum; nam ibi sunt lecti tantum, et nihil præterea, quo utaris, aut quod fureris.

Then his Nest is shewn to every one, and truly nothing else than a Bed-Chamber; for there are Beds only, and nothing else that you can use, or that you can steal.

B. Est mundities illic?

Is there Cleanliness there?

A. Eadem quæ in convivio, *Lintea* lota forte ante sex menses.

The same as in the Feast, *Linnen* washed perhaps six Months before.

B. Quid interim fit de equis?

What in the mean time becomes of the Horses?

A. Tractantur ad eandem Disciplinam, ad quam homines.

They are treated according to the same Discipline as the Men.

B. Sed est eadem Tractatio ubiq;?

But is there the same Treatment every where?

A. Alicubi est civilior, alicubi durior quam narraui; verum in genere est talis.

In some Places it is civiler, in some Places harder than I have told you, but in general it is such.

B. Quid si ego nunc narrem tibi quibus modis hospites tractentur in ea parte *Italix*, quam vocant *Longo-*

What if I now tell you after what Manner Guests are treated in that Part of Italy, which they call *Lombardy*, again in *bardiam*

bardiam, rursus in Hispania, deinde in Anglia, et in Wallia? Nam Angli obtinent partim Gallicos, partim Germanicos mores, ut mixti ex his duabus gentibus. Wæli prædicant se autοχθονας Anglos.

Spain, then in England, and in Wales? For the English have partly the French, partly the German Manners, as being mixt of those two Nations. The Welch pretend themselves the Original English.

Quæso te ut narres, nam nunquam contigit mihi videre eas.

I pray you that you would tell me, for it never happened to me to see them.

B. In præsentia non est otium: Nam nauta jussit adesse ad tertiam horam, nisi vellem relinqui; et habet sarcinulam; alias opportunitas, dabitur nobis garriendi usque ad satietatem.

At present there is not Time; for the Sailor ordered me to be with him by the third Hour, unless I would be left, and he has my Baggage; another Time an Opportunity will be given us of Prating to Satisfaction.



SPECTRUM

S P E C T R U M.

A. **** Uid bone
 * Q * rei est,
 * * quod ri-
 * * des tecum
 tam suaviter, quasi
 nactus sis Theſaurum?

What good Thing
 is there, that you
 laugh with your
 ſelf ſo ſweetly,
 as tho' you had got a
 Treafure?

B. Tua Divinatio non
 aberrat procul a ſcopo.

Your Gueſs does not wan-
 der far from the Mark.

A. Annon imper-
 ties ſodali quicquid
 boni iſtuc eſt?

Will you not impart
 to your Companion whatſo-
 ever good Thing that is?

B. Imo jamjudum
 optabam quempiam
 dari mihi, in cujus
 finum effunderem hoc
 gaudium meum.

Nay, ſome Time ſince I
 was wiſhing ſome body
 might be offered me, into
 whoſe Boſom I might pour
 out this Joy of mine.

A. Age igitur imperti.

Come then impart it.

B. Audivi modo
 lepidiſſimam fabu-
 lam, quam jures eſſe
 comicum figmentum,
 niſi locus, perſonæ, ac
 tota res eſſet tam
 nota mihi, quam tu
 es notus mihi.

I have heard juſt now
 a very pretty Story, which
 you would ſwear was a
 Comick Fiction, unleſs the
 Place, the Perſons, and the
 whole Affair was as well
 known to me, as you are
 known to me.

A. Geſſio audire.

I long to hear it.

B. Noſtine Polum
 generum Fauni.

Do you know Pool the
 Son-in-Law of Faun?

A. Me.

A. Maxime.

Yes.

B. Is *est* et *auctor* et
actor hujus *fabulae*.He is both *the Author* and
the Actor of this *Play*.A. Facile crediderim,
nam ille possit agere
quamvis fabulam, vel
*absque Persona.*I can easily believe
it, for he could act any
Play, even without a
*Vizard.*B. Sic *est*. Nosti,
opinor, prædium quod
habet non ita procul a
*Londino.*So it is. You know,
I fancy, the *Estate* which
he has not so far from
London.A. Phy ! *compota-*
*rimus illic sæpe.*Pugh ! We have drunk
together there oftens.B. Agnoscis igitur
viam septam utrinque
arboribus digestis pari
*intervallo.*You know therefore the
Way *hedg'd in* on both
Sides with *Trees* placed at
an equal distance.A. Ad *lævam par-*
tem ædium, ferè al-
*tero jactu balistæ.*On the left Side of the
House, almost two Bow-
Shots off.B. Tenes. *Alterum*
latus viæ habet siccum
alveum oblitum du-
mis et vepribus ; e
poniculo est iter in
*planitiem.*You have it. One
side of the *Way* has a
dry Ditch set with Thorns
and Briars ; over the Bridge
there is a *Way* into a
Plain.

A. Memini.

I remember.

B. Jampridem *va-*
*gabatur rumor, ac*Some time ago there
went a Report and a
fabula

fabula per rusticos ejus loci, spectrum observari juxta hunc ponticulum, cujus miserandi ejulatus exaudirentur subinde : Suspicabantur esse animam cujuspiam que torqueretur diris cruciatibus.

A. Quis erat auctor istius Rumoris ?

B. Quis nisi Polus ?
Præstruxerat hoc proæmium suæ fabulæ.

A. Quid venit isti in mentem ut confingeret ista ?

B. Nescio, nisi quia ingenium hominis est sic ; gaudet ludere stultitiam populi commentis hujusmodi : Dicam quid designavit nuper hujus generis. Aliquammulti equitabamus Richmondam, inter quos rant, quos tu diceres cordatos viros. Cælum erat mire serenum, nec suffuscatum usquam ulla nubecula. Ibi Polus oculis intentis in cæ-

Story amongst the Country People of that Place, that a Spirit was seen nigh this Bridge, whose miserable Howlings were heard now and then : They suspected that it was the Soul of some Man which was tortured with direful Torments.

Who was the Author of that Report ?

Who but Pool ? He had prepared this Prologue for his Play.

What came into his Mind to invent those Things ?

I know not, unless because the Humour of the Man is so ; he loves to play upon the Folly of the People, with Invention of this Kind. I will tell you what he contrived lately of this Sort. A good many of us were riding to Richmond, amongst whom there were some whom you would call prudent Men. The Sky was wonderful clear, nor overcast any where with any little Cloud. There Pool

lum signavit totam faciem et scapulas imagine crucis, et vultu composito ad stuporem, ita dixit secum, immortalem deum ! quid ego video ? Rogantibus qui equitabant proxime, quid videret, rursus obfignans se majore cruce, clementissimus deus avertat hoc ostentum, inquit. Cum instarent, cupiditate cognoscendi, ille defixis oculis in cælum, ac commonstrans locum cæli digito, inquit, nonne videtis immanem draconem, armatum igneis cornibus, cauda retorta in circulum ? cum negarent se videre, atque ille jussisset intenderent oculos, ac subinde commonstraret locum tandem unus quispiam, ne videretur parum oculatus, affirmavit se quoque videre : unus item atque alter imitatus est hunc ; tam pudebat non videre quod esset tam perspicuum. Quid multis ? intra triduum

with his Eyes directed towards Heaven mark'd all his Face and Shoulder. Blades with the Sign of the Cross, and with a Countenance composed to Astonishment, said thus with himself, Immortal God ! What do I see ? They asking who rode next, what he saw, again signing himself with a greater Cross, the most merciful God avert this Omen, says he. When they urged him out of a Desire of knowing, he having fix'd his Eyes upon Heaven, and shewing the Place of the Heaven with his Finger, says, do you not see a huge Dragon, armed with fiery Horns, with his Tail turn'd up into a Circle ? When they denied that they saw it, and he bad them direct their Eyes, and now and then shewed them the Place, at last some one, lest he should seem bad sighted, affirmed that he too saw it : one likewise and another imitated him, for they were ashamed not to see what was so plain. What needs many Words ? Within three Days this Report had gone through all
his

hic rumor pervaserat totam Angliam, tale portentum apparuisse. Mirum autem quantum popularis fama addidit fabulæ. Nec deerant qui serio interpretarentur quid ostentum vellet sibi. Ille qui commentus fuerat argumentum, fruebatur horum stultitia cum magna voluptate.

England that such a Monster had appear'd. But it's wonderful how much popular Fame added to the Story. Nor were there wanting some who in Earnest interpreted what this Prodigy meant. He who had invented the Matter, enjoyed their Folly with great Pleasure.

A. Agnosco ingenium hominis: sed redi ad spectrum.

I know the Temper of the Man: but return to the Apparition.

B. Interea divertit quidam Faunus sacerdos ad Polum commodum, ex eorum genere, quibus non satis est appellari latine regulares, nisi idem cognomen accinatur græce, parochus vicini oppidi illic alicunde. Is videbatur sibi non vulgariter sapere, præsertim in sacris rebus.

In the mean Time comes one Faun a Priest to Pool very opportunely, of their Kind, to whom it is not enough to be called in Latin Regulars, unless the same Sirname be sung to them in Greek, a Parson of a neighbouring Town thereabouts. He seemed to himself not to be vulgarly wise, especially in holy Things.

A. Intelligo, actor fabulæ repertus est.

I understand, an Actor of the Play was found.

B. Super cænam sermo ortus est de rumore Spectri, cum Po-

At Supper a Discourse arose about the Report of the Apparition, when Pool per-
E 2 lus

lus sentiret hunc rumorem non solum auditum esse Fauno, verum etiam creditum, cepit obtestari hominem, ut doctus ac pius vir succurreret animalæ patienti tam dira; et si quid dubitas, inquit, explora rem, obambula ad decimam juxta illum ponticulum, et audies miserum ejulatum, adjungge tibi quem voles comitem, ita audies et tutior et certius.

ceived that this Report not only had been heard by Faun, but was also believed, he began to beseech the Man, that he being a learned and godly Man would succour the poor Soul suffering such dreadful Things; and if you doubt at all, says he, examine the Matter, walk about ten nigh that Bridge, and you will hear miserable Howling, take to you whom you will as a Companion, so you will hear both more safe and more certainly.

A. Quid deinde?

What then?

B. Cæna peracta. Polus ex more abit venatum aut aucupatum. Faunus obambulans cum jam tenebræ suffulissent certum judicium de rebus, tandem audit miserandos gemitus. Hos Artifex Polus effingebat mire abditus illic in vepreto, fictili olla adhibita ad id; quo vox reddita e cavo sonaret quiddam lugubrius.

Supper being ended, Pool according to his Custom goes a Hunting, or a Fowling. Faun walking when now the Darknes had taken away a certain Judgment of Things, at length he hears miserable Groans. These the Artist Pool feign'd wonderfully, being hid there in a bushy Place, an Earthen Pot being used for that Purpose; that the Voice being return'd from the Hollow, might sound something more mournfully.

A. Hæc

A. Hæc *fabula*, ut
video, vincit *Phasma*
Menandri.

This *Farce*, as far as
I see, exceeds the *Appa-*
rition of Menander.

B. Dices *istuc* ma-
gis, si audieris totam.
Faunus recepit se do-
mum, cupiens narrare
quid audisset. Polus
anteverterat jam alia
compendiaria via. Ibi
Faunus narrat Polo,
quod erat actum, et
affingit aliquid etiam,
quo res esset admira-
bilior.

You will say that the
more, if you hear the
whole. Faun got him
Home, desiring to tell what
he had heard. Pool had
got before already by ano-
ther short Way. There
Faun tells Pool, what had
been done, and invents
something too, that the
Thing might be more
wonderful.

A. Poterat Polus in-
terim tenere risum?

Could Pool in the mean
Time hold from Laughing?

B. Illene ! Habet
vultum in manu. Dix-
isses rem agi serio.
Tandem Faunus, Polo
obtestante vehementer,
suscepit negotium ex-
orcismi, et agit totam
eam noctem insomnem,
dum despicit quibus mo-
dis aggredere turrem tu-
to, nam misere metue-
bat sibi quoque. Pri-
mum itaque efficacis-
simi Exorcismi con-
gesti sunt, et non-
nulli novi additi per
viscera beatae Mariæ,

He ! He has his Coun-
tenance in his Hand. You
would have said that the
Thing was doing in Ear-
nest. At last Faun, Pool
beseeching him very much,
undertook the Business of
Exorcism, and he spends all
that Night without Sleep.
whilst he considers which
Way he might attempt the
Thing safely, for he was
miserably afraid of him-
self too. First then the
most effectual Exorcisms
were got together, and
some new ones added by
E 3 per

per ossa beata Werenfridæ. Deinde locus delectus est in planitie vicina vepreto, unde vox exaudiebatur. Satis amplius circulus circumductus est, qui haberet crebras cruces variasque notulas : hæc omnia peragebantur conceptis verbis. Ingens vas plenum, consecrata aquæ adhibitum est. Sacra stola quam vocant addita est in collum, unde pendeat initium Evangelii secundum Joannem. Habebat in oculis cerulam solitam consecrari quotannis a Romano pontifice, quæ dicitur vulgo Agnus Dei. His armis olim manebant se adversus noxios Dæmones, priusquam cuculla Francisci cepit esse formidabilis illis. Omnia hæc procurata sunt, ne, si esset malus spiritus, faceret impetum in Exorcismam. Nec tamen ausus est committere se solum circulo, sed decretum est alterum sacerdotem adhiben-

the Bowals of blessed Mary, by the Bones of blessed Werenfrid. Then a Place was chosen in the Plain nigh the bushy Place from whence the Voice was heard. A good large Circle was drawn, which had many Crosses, and divers Marks : all these Things were done with a Form of Words. A huge Vessel full of holy Water was made use of : A holy Gown as they call it was put over his Neck, from whence hung the Beginning of the Gospel according to John. He had in his Pocket a Bit of Wax used to be consecrated every Year by the Roman Pontiff, which is called commonly the Lamb of GOD. With these Arms formerly they fortify'd themselves against mischievous Dæmons, before the Hood of Francis began to be terrible to them. All these Things were provided, lest, if it should be an evil Spirit, it should make an Attack upon the Exorcist. Neither yet durst he trust himself alone in the Circle, but it was determined that another Priest should be employed. There
dum

dum esse. Ibi Polus metuens, ne, si nasutior esset adjunctus, mysterium fabulæ prodederetur, adjungit quendam parochum ex vicinia, cui aperit totam rem; nam sic actio fabula postulabat, et erat is qui non abhorre- ret a tali ludo. Postri- die, omnibus rebus paratis rite, sub de- cimam horam Faunus cum Parocho ingredi- tur circulum. Polus qui præcesserat gemit miserabiliter & repre- to. Faunus auspicatur exorcismum. Interim Polus subducit se clam per tenebras, in proxi- mam villam. Illinc adducit aliam perso- nam Fabula, nam non poterat agi nisi per multos.

Pool fearing lest, if a coun- ninger Man was join'd with him, the Mystery of the Farce should be betray'd, he joins to him a certain Parson of the Neighbour- hood, to whom he discloses the whole Matter, for so the Acting of the Farce re- quired, and he was one that was not averse to such Sport. The Day after, all Things being prepared rightly, about the tenth Hour Faun with the Parson enters the Circle. Pool, who had gone before, groans miserably out of the bushy Place. Faun begins the Exorcism. In the mean Time Pool withdraws him- self privately in the dark, into the next Village. Thence he brings another Actor of the Play; for it could not be acted but by many.

A. Quid faciunt?

What do they?

B. Conscendunt nigros Equos, ferunt occultum ignem se- cum, ubi non abessent procul a circulo, o- stendant ignem, quo metu abigerent Fau- num & circulo

They mount black Horses; they carry cover'd Fire with them, when they were not far from the Circle, they shew their Fire, that by Fear they might drive Faun out of the Circle.

A,

A. Quantum opera-
sumpsit ille. Polus ut
falleret?

How much Pains took
that Pool that he might
deceive?

B. Sic homo est.
Verum ea res prope-
modum cesserat pessi-
me illis.

So the Man is. But that
Thing had well nigh fall'n
out very badly for
them.

A. Qui sic?

How so?

B. Nam equi con-
sternati igne subito
prolato, parum ab-
fuit quin præcipita-
rent et se, et fessores.
Habes primum actum
fabulæ. Ubi redi-
tum est in colloquium
Polus, velut ignarus
omnium, rogat quid
esset actum. Ibi Fau-
nus narrat duos teter-
rimos daemones con-
spectos sibi, in nigris
equis, igneis oculis ac
spirantes ignem nari-
bus; qui tentassent in-
gredi circulum, ve-
rum abactos in ma-
lam rem efficacibus
verbis. Cum animus
accrevisset Fauno his
rebus, die postero re-
diit in circulum cum
summo apparatu:
cumque provocasset
spectrum multis ob-

For the Horses being
frighted with the Fire sud-
denly produced, had like
to have thrown both
themselves, and their Ri-
ders. You have the first
Act of the Play. When
they return'd to confer to-
gether, Pool, as if igno-
rant of all Things, asks what
had been done. There
Fawn tells him that two
very ugly Devils had been
seen by him, upon black
Horses, with fiery Eyes, and
breathing Fire out of their
Noses, who had tryed to
enter the Circle, but were
driven away with a Ven-
geance by powerful Words.
When Courage grew upon
Faun by these Things, the
Day following he returned
into the Circle with his ut-
most Furniture. And when
he had called out the Spirit
with many Entreaties.
testa-

testationibus, *Polus* rursum cum collega ostendit se procul ex atris equis, horrendo fremitu, quasi cupe- rent irrumpere cir- culum.

A. Habebant nihil ignis?

B. Nihil, nam id cesserat male. Sed audi aliud commen- tum. Ducebant lon- gum funem: eo tracto leviter per humum, dum uterque proripit se hinc atque hinc, ve- lut abacti exorcismis Fauni, provolvunt in terram utrumque sa- cerdotem, una cum va- se quod habebant ple- num sacræ aquæ.

A. Parochus tulit hoc præmii pro sua actione.

B. Tulit, et tamen maluit perpeti hoc, quam deferere fabu- lam cæptam. His ge- stis ita, ubi reditum est ad colloquium, Faunus deprædicat a- pud Polum in quanto

Pool again with his Col- league shewed himself at a Distance from black Horses, with a horrid muttering Noise, as if they desired to break into the Circle.

Had they nothing of Fire?

Nothing, for that fell out badly. But hear ano- ther Invention. They took a long Rope; that being drawn lightly along the Ground, whilst each throws himself out on this Side and that Side, as if driven away by the con- juring of Faun, they tum- ble down upon the Ground both Priests, together with the Tub which they had full of Holy Water.

Did the Parson get this Reward for his acting his Part.

He did get it, and yet he chose rather to suffer this, than to forsake the Play begun. These Things be- ing done thus, when they returned to the Conference, Faun tells to *Pool* in how great Danger he had been, pe-

periculo fuisset, et
quam fortiter profligasset
uterumque Caco-
daemonem suis verbis;
jamque conceperat cer-
tam fiduciam, esse
nullum daemonem tam
noxium, aut impuden-
tem, qui posset irrum-
pere circulum.

and how stoutly he had put
to Flight both the Devils
with his Words; and now
he had conceived a cer-
tain Assurance that there was
no Devil so mischievous, or
impudent who could break
into the Circle.

A. Ille Faunus non
multum abest a Fatuo.

That Faun is not far
removed from a Fool.

B. Audisti nihil
adhuc. Fabula pro-
gressa hucusque, com-
modum supervenit Po-
li gener, nam duxerat
ejus natu maximam
filiam, juvenis, ut
seis, mire festivo in-
genio.

You have heard nothing
as yet. The Play being
advanc'd thus far, in good
Time comes in Pool's Son-
in-Law, for he had married
his eldest Daughter, a young
Man, as you know, of
a wonderful merry Hu-
mour.

A. Scio, nec abhor-
rens ab hujusmodi
jocis.

I know, nor averse to
such Jest.

B. Abhorrens, ille
defereret nullum non
vadimonium, si talis
fabula esset vel spec-
tanda, vel agenda.
Socer denarrat omnem
rem huic; atque dele-
gat ei partes, ut agat
animam. Sumit or-
natum, ac lubens con-

Averse, he would for-
sake any Bail, if such a
Play was either to be seen,
or to be acted. The Father-
in-Law tells all the Matter
to him, and appoints him
his Part, that he may act
the Soul. He takes his
Dress, and willingly wraps
himself in a Sheet, as dead
Bodies

volvitur se linteis, quem admodum funera solent apud nos. Habet vivam prunam in testa, quæ per Linteum reddebat speciem incendii. Sub noctem itum est ad locum ubi hæc fabula agebatur. Miri gemitus audiuntur. Faunus expedit omnes Exorcismos. Tandem anima ostendit sese procul intra repretum, subinde ostentans ignem ac suspirans misere. Cum Faunus obtestaretur hanc, ut eloqueretur quisnam esset, Polus profiliit subito e repretis, ornatu cacodæmonis, fictoque fremitu, inquit, est tibi nihil juris in hanc animam, est mea, ac subinde procurrit usque ad oram circuli, veluti facturus impetum in Exorcistam: moxq; velut submotus verbis Exorcismi, et vi sacre aquæ, quam aspersit illi multam, retrocessit. Tandem Pedagogus dæmone abacto, nascitur dialogismus Fauni cum

Bodies use to be with us. He has a live Coal in a Shell, which through the Sheet made an Appearance of Fire. At Night they went to the Place where this Play was acted. Wonderful Groans are heard, Faun makes ready all his Exorcisms. At length the Soul shews it self a great Way off within the Bushy Place, now and then shewing the Fire, and groaning miserably. When Faun besought it, that it would declare who it was, Pool jump'd suddenly out of the bushy Place in the Dress of a Devil, and with a feign'd muttering Noise, says, You have no Right to this Soul, it is mine, and now and then he runs up to the Edge of the Circle, as if he would make an Attack upon the Conjuror; and by and by as if beat off by the Words of the Conjuror and the Virtue of the Holy Water, which he sprinkled upon him in great Plenty, he drew off. At length the Pedagogue Devil being driven away, begins a Dialogue of Faun's with the Soul. It answered him asking and beseeching, that it was the

anima. Respondit per-
cunctanti et obtestan-
ti se esse animam Chri-
stiani hominis. Rogata
quo nomine vocaretur,
respondit, Faunus,
Faunus inquit, idem
est mihi nomen, jam-
que res capit esse cordi
illi magis ex communi
nomine ut Faunus li-
beraret Faunum. Cum
Faunus percontaretur
multa, ne diutina Con-
fabulatio proderet fu-
cum, anima subducebat
se se, negans esse fas
sibi colloqui diutius,
quod tempus urgeret,
quo cogeretur abire,
quo liberet pedagogo
dæmoni: tamen pol-
licita est se reditu-
ram postridie, hora
qua esset fas. Rursus
convenitur in Poli-
ædibus, qui erat Cho-
ragus fabulæ. Ibi
Exorcista denarrat
quid esset gestum, ad-
mentiens nonnulla e-
tiam, quæ tamen per-
suadebat sibi esse vera,
adeo favebat negotio
quod agebatur. Jam
hoc compertum erat,
scilicet, esse Christia-
nam animam, quæ

the Soul of a Christian
Man. Being ask'd by what
Name it was call'd, it an-
swer'd, Faun, Faun says he,
the same is my Name ;
and now the Thing begun
to please him more because of
their common name, that Faun
might deliver Faun. When
Faun asked many things,
lest a long Discourse should
betray the Roguery, the
Soul withdrew itself, deny-
ing that it was lawful for
him to talk longer, because
the Time was at Hand,
when he should be oblig'd
to go, whither it pleas'd
the Pedagogue Devil: Yet
he promised that he would
return the Day after, at the
Hour when it should be
lawful. Again they meet
in Pool's House, who was
the Furnisher of the Play.
There the Conjuror tells
what was done, lying in
some Things too, which
yet he perswaded himself
to be true, so much he fa-
voured the Business which
was doing. Now this was
found out, to wit, that it
was a Christian Soul,
which was plagued with
dreadful Torments under a
most unmerciful Devil. To
this all his Endeavour is di-
rected.

vexaretur diris cruciatibus sub inclementissime dæmone. Huc omnis conatus intenditur. Verum, quidam ridiculum accidit in proximo exorcismo.

rected. But a certain comical Thing happened in the next Conjuring Bout.

A. Obsecro quidnam?

I beseech you what?

B. Cum Faunus evocasset animam, Polus, qui agebat dæmonem, assiliit prorsus sic, quasi irrupturus intra circulum, cumque Faunus pugnaret exorcismis, et aspergeret multam vim aquæ; tandem dæmon exclamat se ne facere omnia ista quidem pili, inquit, habuisti rem cum puella, es mei juris. Cum Polus diceret id joco, tamen forte Fortuna visus est dixisse verum: nam Exorcista tactus hoc dicto, illico recepit se in centrum circuli, et immussavit nescio quid in aurem Parocho. Polus sentiens id recepit sese, ne audiret quid quod non esset, fas audire.

When Faun had call'd out the Soul, Pool, who acted the Devil, leaped up just so, as if he would break within the Circle, and when Faun fought by Conjuration, and sprinkled on him a vast Quantity of Water; at last the Devil cries out that he did not value all those Things so much as a Hair, quoth he, thou hast had Dealings with a Girl, thou art a Part of my Right. Tho' Pool said that in jest, yet by good Fortune he seemed to have said the Truth. For the Conjuror being struck with this saying, presently betook himself into the Center of the Circle, and muttered I know not what in the Ear to the Parson. Pool perceiv'ing that, withdrew himself, lest he should hear any Thing, which it was not lawful to hear.

F

A. Lane

A. Sane Polus agebat religiosum et modestum dæmonem.

Truly Pool acted the Religious and Modest Devil.

B. Sic est. Actio poterat reprehendi, quod parum meminisset decori.

So it is. The Action might be blamed, because he little regarded Decency.

[Tamen exaudivit vocem Parochi indicentis satisfactionem.

Yet he overheard the Voice of the Parson appointing Satisfaction.

A. Quam?

What?

B. Ut diceret Dominicam precationem ter. Ex hoc conjiciebat habuisse rem ter eadem nocte.

That he should say the Lord's Prayer thrice. By this he guessed that he had had Dealings thrice the same Night.

A. Hoc sane ille regularis præter regulam.

This truly that Regular did besides his Rule.

. Sunt homines, et erat humanus lapsus.

They are Men, and it was a humane Failing.

A. Perge, quid deinde factum?

Go on, what then was done?

B. Jam Faunus redit ferocior ad oram circuli et ultro provocat dæmonem: at ille jam timidior refugiebat, inquit, fefellisti me, si sapuifsem, non monuifsem

Now Faun returns more fierce to the Edge of the Circle, and of his own Accord challenges the Devil: but he now being more timorous ran away, saying, thou hast deceived me, if
te.

te. Hoc est persuasum multis, quæ confessus sis semel sacerdoti, esse prorsus abolita e memoria dæmonis, ne possit opprobare.

A. *Narras plane ridiculum Jocum.*

B. *Sed ut finiam fabulam aliquando, colloquium habitum est cum anima in hunc modum aliquot diebus. Summa evasit huc. Illa respondit Exorcistæ roganti, num posset qua via liberari a cruciatu, posse si pecunia quam reliquisset partam fraude, restitueretur. Ibi Faunus inquit, quid si dispensaretur in pios usus per bonos viros? Respondit et hoc profuturum. Heic exorcista exhilaratus percunctatus est summa diligentia, quanta summa esset. Illa dixit ingentem, quod erat bonum et ommodum illi. Indicavit et locum, sed procul diffitum, ubi hic thesaurus esset defossus. Præ-*

I had been wise, I should not have told thee. This is believed by many, what you confess once to the Priest, is quite wiped out of the Memory of the Devil, that he cannot upbraid you.

You tell me a very comical Jest.

But that I may finish the Story at last, a Conference was held with the Soul in this Manner for some Days. The Upshot came to this. It answered the Conjuror asking, whether it could any Way be delivered from Torment, that it might, if the Money which it had left got by Cheating, should be restored. Upon that Faun says, what if it should be disposed of to pious Uses by good Men? It answered that that also would do good. Here the Exorcist being rejoiced enquired with the greatest Diligence, how great the Sum was. It said a huge one, which was good and convenient for him. It discovered also the Place, but a great Way distant, where this Treasure was hid in the

*scripsit in quos usus
vellet impendi.*

*Earth. It prescribed for
what Uses it would have
it laid out.*

A. In quos?

For What?

B. Ut tres suscipe-
rent peregrinationem,
unus quorum adiret
limina Petri, alter iret
salutatam Jacobum
Compostellanum; terti-
us oscularetur pecti-
nem Jesu, qui est Tre-
virus. Deinde magna
vis Psalteriorum et
Missarum perageretur
per aliquot Monaste-
ria. Quod superfler,
ipse dispensaret pro
suo arbitrio. Jam
totus animus Fauni e-
rat in Thesauro. De-
vorarat illum toto
pectore.

That three should un-
dertake a Pilgrimage, one
of which should go to the
Thresholds of Peter, another
should go to salute James
of Compostella; a third
should kiss the Comb of Je-
sus, which is at Triers.
Then a great Quantity of
Psalms and Masses should
be perform'd thro' some Mo-
nasteries. What remain'd
he might dispose of ac-
cording to his Pleasure.
Now the whole Soul of Faun
was in the Treasure. He
had devoured it with his
whole Breast.

A. Est vulgaris mor-
bus; quanquam sacer-
dotes peculiariter ma-
le audiunt hoc nomine.

It is a common Disease;
tho' Priests peculiarly have
an ill Report upon this Ac-
count.

B. Ubi nihil omis-
sum esset, quod per-
tineret ad Negotium
pecuniæ, Exorcista sub-
missus a Felo, cepit
percunctari animam

When Nothing had been
omitted, that appertained
to the Business of the Mo-
ney, the Conjuror being put
in Mind of it by Pool, be-
gun to ask the Soul about
de

de Alcumistica, deque Magia : et anima respondit quædam ad hæc pro tempore ; cæterum pollicita se indicaturam plura, simul atque liberata fuisset illius opera a pædagogo demone. Sit hic, si videtur, tertius actus fabula. In quarto Faunus cæpii predicare hanc prodigiosam rem ubique serio, crepare nihil aliud in colloquiis, in conviviis, polliceri quædam magnifica Monasteriis, et loquebatur jam nihil omnino humile. Adit locum, reperit signa, tamen non ausus est effodere Thesaurum, quod anima iniecisset Scrupulum, facturum ingenti periculo, si Thesaurus attingeretur, prius quam Missæ peractæ essent. Jam fucus subolebat multis nasutioribus. Cum tamen ille nusquam non depradicaret suam Stultitiam, admonitus est clam ab amicis, præsertim ab Abbate suo, ne daret diversum specimen de se omnibus,

the Alcumistick Art, and of Magick : and the Soul answered some things to that for that Time ; but promised that it would discover more, as soon as it was delivered by his Means from the Pædagogue Devil. Let this be, if it seems good, the third Act of the Play. In the fourth Faun begun to tell of this prodigious thing every where in Earnest, to talk of nothing else in Company, in Feasts, to promise some mighty Matters to the Monasteries, and he spoke of now nothing at all mean. He goes to the Place, finds the Marks, yet he durst not dig up the Treasure, because the Soul had thrown in a Scruple, that he would do it with great Danger, if the Treasure should be touch'd, before the Masses were perform'd. Now the Roguery was smelt out by many more cunning People. When notwithstanding he every where published his Folly ; he was advised privately by his Friends, especially by his Abbot, that he would not give a different Specimen of himself to all Men, who hitherto had been as

qui *hactenus* habitus
esset prudens vir. Ta-
men ille potuit com-
moveri nullius orati-
one, quo minus cre-
deret rem esse seriam ;
et hac Imaginatio oc-
cupavit animum ho-
minis adeo penitus,
ut somniaret nihil, lo-
queretur nihil, præter
spectra et malos ge-
nios. Habitus mentis
abierat in ipsam fa-
ciem, quæ sic palle-
bat, erat sic extenuata,
sic dejecta, ut diceret
esse larvam, non Ho-
minem. Quid multis?
minimum aberat a
vera dementia, ni
succursum fuisset ce-
teri remedio.

A. Nimirum hic erit
extremus actus fabula.

B. Reddant eum ti-
bi. Polus et ejus gener
commenti sunt hujus-
modi technam, Effinx-
erunt Epistolam def-
criptam in raris liti-
ris, idque non in vul-
garibus Characteribus. Sen-
tentia Epistolæ erat
 hæc. Faunus dudum
Captivus nunc liber æ-

counted a prudent Man.
Yet he could be moved by
no Man's Talk, from be-
lieving that the Matter
was real : And this Ima-
gination seized the Mind
of the Man so thoroughly,
that he dreamt of nothing,
spoke of nothing, besides
Ghosts and evil Spirits.
The Habit of his Mind
had got into his very Face,
which was so pale, was so
thin, so dejected, that you
would have said he was a
Ghost, not a Man. What
needs many Words ? He
was very little removed
from real Madness, unless
he had been relieved by a
speedy Remedy.

Well this shall be the
last Act of the Play.

I will give it to you.
Polus and his Son in Law in-
vented such a Trick as this.
They forged an Epistle writ
in rare Letters, and that not
upon common Paper. The
Subject of the Letter was
this. Faun some Time ago
a Prisoner, now Free wish-
eth eternal Salvation so
Faun his very good Deliver-
ernam

ternam salutem Fauno suo optimo liberatori. Non est mi Faune, cur maceres te diutius in hoc negotio. Deus respexit piam voluntatem tui animi, et illius merito liberavit me a suppliciis: ego nunc ago feliciter inter Angelos. Locus manet te apud divum Augustinum, qui est proximus Choro Apostolorum. Ubi veneris ad nos, agam tibi gratias coram. Interim cura ut vivas suaviter. Datum ex Empyreo cælo, Idibus Septembribus, anno milesimo quadringentesimo nonagesimo octavo, sub sigillo mei annuli. Hæc Epistola posita est clam in altari, ubi Faunus facturus erat rem divinam. Subornatus, qui, ea peracta, submoneret eum de re quasi deprehensa casu. Nunc circumfert eam Epistolam, ac credit nihil certius, quam eam perlatam e cælo ab angelo.

A. Istud non est liberasse hominem insa-

er. *There is no Reason my Faun, why you should trouble yourself any further in this Business. God hath regarded the pious Intention of your Mind, and for the Merit of it hath delivered me from Punishment: I now live happily amongst the Angels: A Place is reserv'd for you near St. Austin, which is next to the Choir of the Apostles. When you come to us, I shall give you Thanks Face to Face. In the meantime take care that you live merrily. Given from the Empyrean Heaven, on the Ides of September, in the Year one thousand four hundred and ninety eight, under the Seal of my Ring. This Letter was laid privately upon the Altar, where Faun was to perform divine Service. One was suborn'd, who, that being over, should tell him of the Thing, as observ'd by Chance. Now he carries about that Letter, and believes nothing more certainly than that it was brought from Heaven by an Angel.*

That is not to free the Man from Madneſs, but
nia,

niz, *sed mutasse genus insaniz.*

to change the Kind of Madness.

B. *Sic est profecto, nisi quod nunc insanit suavius.*

So it is indeed, but that now he is more sweetly mad.

B. *Antehac non solebam tribuere multum fabulis, quæ feruntur vulgo de Spectris; sed posthac tribuam multo minus; nam suspicor multa prodita literis pro veris ab credulis hominibus, et similibus Fauni, quæ ad simulata sunt simili Artificio.*

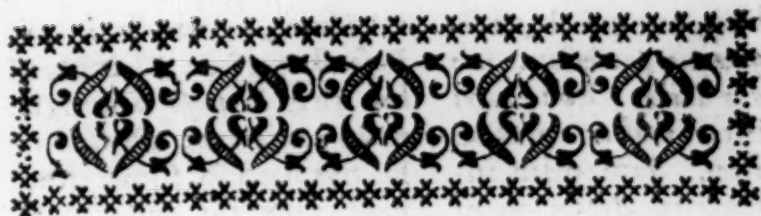
Heretofore I did not use to give much Regard to Stories, that are told commonly of Apparitions; but hereafter I shall give much less: For I suspect that many Things have been delivered in Books for true by credulous Men, and Men like Faun, which have been contrived by the like Art.

B. *Ego credo pleraque esse hujus generis.*

I believe the most Part are of this Kind.



A L C U-



ALCUMISTICA.

A. *QUID n-
re rei est
quod La-
lus ridet
sic apud sese, subinde
signans se cruce; in-
terpellabo felicitatem
hominis. Salve mul-
tum amicissime Lale.
Videre mihi admodum
felix.*

B. *Atqui ero feli-
cior, si impartiam ti-
bi hoc gaudium.*

A. *Fac igitur bees
me quamprimum.*

B. *Nosti Balbinum?*

A. *Illum eruditum
senem, ac laudatæ
vitæ.*

B. *Sic est ut dicis,
sed est nullus mortali-
um qui sapit omnibus*

*What new thing is
there that Lalus
laughs so with
himself, now and
then signing himself with
the Cross; I will interrupt
the Felicity of the Man.
God save you much my
good Friend Lalus. You
seem to me very happy.*

*But I shall be more
happy, if I impart to
you this Joy.*

*See therefore you make
me happy as soon as possible.*

Do you know Balbinus?

*That learn'd old Man,
and of a commendable
Life.*

*So he is as you say;
but there is no one of
Mankind, who is wise at
all*

horis, aut qui sit undique perfectus. Ille vir habet hoc navi inter multas egregias dotes. Jam olim infanit in *Artem* quam vocant *Alcumisticam*.

all Hours, or who is in all Respects perfect. That Man has this Blemish amongst many excellent Qualities. He has been for some time mad upon the Art which they call *Alcumistica*.

A. Haud tu narras *navum* quidem, sed insignem morbum.

You do not talk of a blemish truly, but a considerable Distemper.

B. Utcunque est, ille toties delusus ab hoc genere hominum tamen passus est sibi dari verba mirifice dudum.

Howsoever it is, he so often deluded by this sort of Men, yet suffered himself to be imposed upon wonderfully some time ago.

A. Quo pacto?

After what manner?

B. Quidem sacerdos adiit illum, salutavit honorifice: mox sic exorsus est. Doctissime Balbine, mirabere fortassis, quod ignotus interpellem te sic, quem scio nunquam non occupatissimum sanctissimis Studiis. Balbinus annuit, qui est illi mos, nam est mire parvus verborum.

A. A certain Priest went to him, saluted him respectfully: By and by thus he began. Most learned Balbinus, you will wonder perhaps that I a Stranger to you should break in upon you thus, whom I know to be always very busy in the most sacred Studies. Balbinus nodded to him, which is his Custom, for he is wonderfully sparing of Words.

A. Narras argumentum prudentiæ.

You tell me an Argument of his Prudence.

B. Ve-

B. Verum alter prudentior pergit sic. Tamen ignosces meae importunitati si cognoris causam, cur adieram te. Dic, inquit Balbinus, sed paucis si potes. Dicam, inquit ille, quanto compendio poterō : Scis, doctissime vir, fata mortalium esse varia. Ego nescio in utro numero ponam me, feliciū an infeliciū. Etenim si contemplor meum fatum ex altera parte videor mihi pulchre felix, si ex altera, nihil est infelicius me. Balbino urgente, ut conferret rem in compendium : Finiam, inquit, doctissime Balbine. Id erit facilius mihi apud virum, cui hoc totum negotium est sic notum, ut notius nulli.

A. Depingis Rhetorem mihi, non Alcumistam.

But the other being more prudent goes on thus. Yet you will pardon my Importunity, if you know the Cause, why I am come to you. Tell me, says Balbinus, but in a few Words, if you can. I will tell you, saith he, with as great Brevity as I can. You know most learned Sir, that the Fates of Men are various. I know not in which Number I must rank my self, of the happy, or the unhappy. For if I view my Fate on one Side, I seem to my self very happy; if on the other, nothing is more unhappy than me. Balbinus urging him, that he should bring his Matter into a short Compass: I will make an End, quoth he, most learned Balbinus. That will be more easy for me with a Man, to whom this whole Business is so well known, that it is better known to no Body.

You describe a Rhetorician to me, not an Alcumist.

B. Mox

B. Mox audies Alcumistam. Hæc felicitas, inquit contigit mihi a puero, ut discerem artem maxime expetendam omnium, illam Alcumisticam, inquam, medullam totius philosophiæ. Balbinus experreus est nonnihil ad nomen Alcumistices, gestu tantum, cæterum iussit gemitu, ut pergeret. Tum ille inquit, O me miserum! qui non inciderim in eam viam, quam oportuit. Cum Balbinus rogasset quanam vias diceret. Scis, inquit, optime (nam quid fugit te, Balbine, virum undique doctissimum) esse duplicem viam hujusartis, alteram quæ dicitur longatio, alteram quæ dicitur curtatio. At contigit mihi quodam malo fato incidere in Longationem. Balbino sciſcitante, quædam discrimen viarum

By and by you will hear of the Alcumist. This Happiness, saith he, befel me from a Child, that I learnt an Art the most to be desir'd of all, that Alcumistick Art, I say, the Marrow of all Philosophy. Balbinus was awakened a little at the Name of the Alcumistick Art, in Gesture only; but he order'd him with a Groan, that he should go on. Then he says, O woe's me! who did not light upon that Way, which I ought. When Balbinus asked him what Ways he meant. You know, quoth he, good Sir, (for what escapes you, Balbinus, a Man in all Respects the most learned) that there is a double Way of this Art, one of which is called Longation, another which is called Curtation. But it happened to me by some ill Fate to fall upon Longation. Balbinus asking what the Difference of the Ways was, Impudent that am, quoth he, esset,

esset, *Impudentem me,* inquit qui loquor hæc apud te, cui Sciam omnia hæc esse sic nota, ut notiora nulli. Itaque accurri huc ad te supplex, ut misertus nostri digneris impertire nobis illam felicissimam viam curtationis. Quo peritior es hujus artis, hæc minore negotio potes communicare nobis. Ita Jesus Christus locupletet te semper majoribus dotibus. Cum hic non faceret finem obtestandi, Balbinus coactus est fateri, se prorsus ignorare, quid longatio aut curtatio esset: jubet exponat ipse vim harum vocum. Tum inquit ille, quanquam scio me loqui peritiori; tamen, quando jubes ita, faciam: Qui contriverunt totam aetatem in hac divina arte, vertunt species rerum duabus rationibus, altera quæ est brevior, sed habet plusculum periculi, altera quæ est longior, sed eadem tutior, Ego videor mi-

who speak these Things before you, to whom I know all these Things are so well known that they are better known to no Body. Therefore I am come hither to you humbly begging, that pitying us you would vouchsafe to impart to us that most happy Way of Curtation. By how much the more skilful you are in this Art, with so much the less Trouble can you communicate it to us. So may Jesus Christ enrich you always with greater Gifts. When he did not make an End of entreating; Balbinus was forced to confess, That he was wholly ignorant what Longation or Curtation was. He bids him expound himself the Signification of those Words. Then saith he, tho' I know I speak to one more skilful, yet since you order so I will do it. They who have spent their whole Life in this divine Art, change the Species, of Things two Ways, one which is the Shorter, but has a pretty good deal of Danger, another which is longer but the same is safer, I seem to my self unhappy,

hi infelix, qui hactenus sudarim in eavia, quæ non arri-det meo animo : Neq; potui nancisci quenquam, qui vellet indicare alteram cujus amore depereo. Tandem Deus immi-sit in mentem, ut a-direm te, virum non minus pium quam doc-tum. Doctrina præ-stat tibi, ut possis fa-cilè dare quod peto, pietas commovebit, ut velis opitulari fra-tri, cujus salus est tibi in manu. Ne fa-ciam longum, cum ille veterator amovisset suspicionem fusi a se hujusmodi sermo-nibus, ac fecisset fidem, alteram viam esse perspectissimam sibi, jam pridem Balbino animus pruriebat. Tan-dem non temperans sibi inquit, valeat illa curtatio, cujus nomen ne audiui quidem unquam, tantum a-beat ut teneam, dic mihi bona fide, tenes-ae longationem ex-acte ? Phy ! Inquit ille, ad unguem, sed longitudo displicet.

who hitherto have Sweat in that Way which does not please my Mind, nei-ther could I get any one, that would shew me the other, with the Love of which I perish. At last God put it into my Mind, That I should come to you, a Man no less pious than learned : Your learning en-ables you, that you can easi-ly give what I ask, your Piety will move you, that you will help a Brother, whose Preservation you have in your Power. That I may not make it tedi-ous, when that Cheat had removed all Suspicion of Roguery from himself with this kind of Talk, and had made him believe, that the other Way was very well known to him, for some Time Balbinus's Mind itch-ed. At length not com-manding himself he says, Farewell to that Curtation, whose Name I have not so much as heard ever, so far am I from understand-ing it, tell me in good Faith, do you understand Longation exactly ? Puh ! says he, to a Tittle, but the Length displeases me. When Balbinus had asked how much Time was re-

Cum

Cum Balbinus rogasset quantum temporis requireretur, nimium, inquit, pene totus annus, sed interim est tutissima. Ne labora, inquit Balbinus, etiamsi sit opus biennio, modo fidas tue arti. Ut conferam rem in pauca, convenit inter eos, ut aggrederentur rem clam in adibus Balbini hac lege, ut ille suppediraret operam, Balbinus sumptum, ac lucrum divideretur ex equo et bono, quanquam modestus impostor deferebat ultro Balbino totum lucrum quod provenisset. Juratum est utrinque de silentio, quod faciunt qui iniciantur in mysteriis. Jam illico pecunia numeratur, unde artifex mercaretur ollas, vitra, carbones, reliquaque, que pertinent ad Instruendam officinam. Ibi noster Alcumista decoquit eam pecuniam suaviter in scortis, aleam et compotationes.

quired, too much, says he, almost a whole Year, but in the mean Time it is very safe. Do not trouble your self, says Balbinus, tho' there should be Occasion for two Years, provided you can trust to your Art. That I may bring the Matter into few Words; it was agreed betwixt them, that they should attempt the Matter privately in the House of Balbinus, upon this Condition, that he should give his Labour, Balbinus the Charge, and the Gain should be divided equall and fairly, tho' the modest Cheat offered of his own accord to Balbinus the whole Gain that should accrue. They swore on both Sides to silence; which they do who are initiated in Mysteries. Now presently Money is paid, wherewith the Artiste should buy Pots, Glasses, Fewel, and other Things, which are proper for furnishing the Forge. There our Alcumist spends that Money sweetly in Whores, Dice and drinking.

A. Hoc nimirum
est vertere species re-
rum.

This indeed is to change
the species of Things

B. Balbino urgen-
te, ut aggredieretur
rem: An non tenes,
inquit, illud, qui ce-
pit bene habet dimi-
dium facti? Est mag-
num præparare mate-
riam bene. Tandem
fornax capit adorna-
ri. His rursus erat
opus novo auro, velu-
t illecebra auri ven-
turi: Siquidem ut
Piscis non capitur abs-
que esca, sic aurum
non provenit Alcu-
mistis, nisi pars auri
admisceatur. Inte-
rea Balbinus erat to-
tus in supputationi-
bus. Nam subduce-
bat, si uncia pareret
quindecim, quantum
lucris esset rediturum
ex his Mille unciis;
nam decreverat insu-
mere tantum. Cum
Alcumista decessisset
hanc pecuniam quo-
que, jamque simulaf-
set multum operæ cir-
ca folles et carbones,
unum mensem atque
alterum, Balbino ro-
gante ecquid res pro-

Balbinus urging him,
that he should set about the
Business; do you not under-
stand, says he, that; He
that hath begun well has
done half his Work? It is
a great Thing to prepare
your Materials well. At
length the Furnace begun
to be prepared. Here a-
gain there was need of new
Gold, as it were a wheel to
the gold that was to come.
For as a Fish is not taken
without a Bait, so Gold
comes not to the Alcumists,
unless a Parcel of Gold
is mixt. In the mean
Time Balbinus was all up-
on Calculations. For he
reckoned, if an Ounce
would produce fifteen, how
much Profit would accrue
from two thousand Ounces,
for he had determined
to lay out so much. When
the Alcumist had spent
this Money too, and now
had pretended to abun-
dance of Pains about the
Bellows and Fuel, one
Month and another, Balbi-
nus asking if the Business
advanced any Thing;
at first he was silent, at
cedent;

cederet; primum obmutuit, tandem respondit urgenti, sicut praeclara res solent, quæ habent semper difficiles aditus. Caussabatur erratum in emendis carbonibus: Nam emerat quernos, cum esset opus abieg-nis aut columnis. Ibi centum aurei perierant. Nec redierunt ad aleam eo segnius. Nova pecunia data, carbones mutantur, jamque res capta est majore studio quam antea: Quemadmodum in bello, milites, si quid accidit secus quam vellent, sarcunt virtute: Cum officina ferbisset jam aliquot menses, et aureus fetus expectaretur, ac ne mica quidem auri esset in vasis (nam jam alu-mista decoxerat et omne illud) alia causatio inventa est, nimirum, vitra quibus usus fuerat, non fuisse temperata sicut oportuit. Etenim ut Mercurius non fit ex quovis ligno, ita aurum non conficitur quibussli-

length he answered him, being urgent with him, as great Things use to do, which have always difficult Beginnings. He pretended there was a Mistake made in buying the Charcoal, for he had bought Oak, whereas he had Occasion for Fir or Hazel. There a hundred Crowns were gone. Nor did they return to the Game for that the more backwardly. New Money being given, Charcoal is changed; and now the Thing was begun with greater Eagerness than before: As in War Soldiers, if any Thing happens otherwise, than they could wish, mend it by their Courage. When the Forge had been heated now some Months, and a Golden Product was expected, and not a Bit truly of Gold was in the Vessels (for now the Alchymist had spent also all that) another Pretence was found out, to wit, that the Glasses which he had used, had not been temper'd as they ought. For as a Mercury is not made out of any Wood, so Gold is not made with any Glasses. By how much the more

bet vitris. Quo plus
erat impensum, hoc
minus libebat desistere.

was laid out, by so much
the less had he a Mind
to desist.

A. Sic *Alcatores*
solent ; quasi non
sit multo satius per-
dere hoc quam to-
tum.

So *Gamesters* use to do :
as tho' it were not much
better to loose that than
all.

B. Sic est. *Alcu-
mista* dejerabat nun-
quam impositum fu-
isse sibi sic : nunc er-
rore deprehenso ce-
tera fore tutiora, et
se se saturum hoc dis-
pendii magno cum
fanore. Vitris mu-
tatis, officina inflau-
rata est tertio. *Al-
cumista* admonebat
rem successuram feli-
cius, si mitteret ali-
quot aureos dono vir-
gini matri, qua co-
latur, ut scis, Para-
diis, nam artem esse
sacram, neque rem ge-
ri prospere, absque
favore numinum. Id
consilium vehementer
placuit Balbino pio
homini, ut qui pre-
termitteret nullum
diem, quin perageret
divinam rem. *Alcu-
mista* suscepit religio-

So it is. The *Alcumist*
swore that he was never
imposed on so. Now the
Mistake being discover'd,
the rest would be safer,
and that he would make
up this Loss with great
Advantage. The Glasses
being changed, the Forge
was furnish'd a third
Time. The *Alcumist* put him
in Mind, that the Thing
would succeed more hap-
pily, if he sent some
Crowns as a Present to the
Virgin Mother, who is wor-
shipped, as you know,
at Paralia, for the Art
was sacred, nor would the
Thing be managed success-
fully without the Favour
of the Saints. That Ad-
vice mightily pleased Bal-
binus a Pious Man, as
who omitted no Day, but
he performed divine Ser-
vice. The *Alcumist* un-
dertook the religious Jour-
sam

Jam profectiorem, nimirum in proximum oppidum, atque ibi decoxit pecuniam in ganeis. Reversus domum nunciat sibi esse summam spem, negotium successurum ex sententia, adeo divinam visam annuere suis votis. Ubi sudatum esset jam multo tempore, ac nemica quidem auri nasceretur usquam, respondit Balbino exposculanti, nihil tale unquam accidisse sibi in vita, experto artem toties, nec posse conjectare satis quid esset causa. Quum divinatum esset diu, tandem illud venit in Mentem Balbino, num pretermisisset quo die audire sacrum, aut dicere horarias preces, quas vocant. Nam nihil succedere his omissis. Ibi impostor inquit, me miserum! id admissum est per oblivionem semel atque iterum, et nuper surgens a prolixo convivio, oblitus sum dicere salutationem Virginis. Tum Balbinus

ney, to wit into the next Town, and here he spent the Money in Taverns. Being returned Home he tells him, that he had the greatest Hopes, that the Business would succeed to their Mind; so the Saint seem'd to agree to his Prayers. When he had Sweat now a long Time, and not a Bit indeed of Gold was produced any where, he answered Balbinus expostulating, that no such Thing had ever happen'd to him in his Life, having tryed his Art so often; nor could he guess well what was the Reason. When they had guessed a long Time, at length that came into the Mind of Balbinus, whether he had omitted any Day to hear Mass, or to say the Horary Prayers, as they call them: For nothing would succeed these being omitted. There the Cheat says, Wo's me! that was done through Forgetfulness once and again: and lately rising from a long Feast, I forgot to say the Salutation of the Virgin. Then Balbinus says, no Wonder, if so great a Thing does not succeed. The Artist pro-

inquit,

inquit, non mirum, si tanta res non fuecedit. Artifex recipit, pro duobus sacris prætermisissis, auditurum duodecim, et pro unica salutatione repetiturum decem. Cum pecunia defecisset prodigum Alcumistam subinde, nec causæ petendi suppeterent, tandem commentus est hanc technam; rediit domum admodum exanimatus: Ac lamentabili voce, perii, inquit, funditus, Balbine, perii, actum est de capite meo. Balbinus obstupuit, et auebat scire causam tanti mali. Aulici subodorati sunt; inquit, quod egimus, nec expecto aliud quam ut mox deducar in carcerem. Ad hanc vocem Balbinus expalluit serio. Nam scis apud nos esse capitale, si quis exerceat Alcumisticam absque permisso principis. Ille pergit, non metuo mortem, inquit, utinam illa contingat: metuo quiddam cru-

mises, for two Masses omitted, that he would bear twelve, and for one Salutation would pay ten. When Money failed the Prodigious Alcumist now and then, and no Pretences for asking occur'd, at length he invented this Trick: He return'd Home very much frighted; and with a lamentable Voice, I am undone, says he, utterly, Balbinus, I am undone, there is an End of my Life. Balbinus was amazed, and desired to know the Cause of so great a Calamity. The Courtiers have smelt out, says he, what we have done; nor do I expect any Thing else than that by and by I shall be carried to Prison. At this Saying, Balbinus was Pale in good Earnest. For you know with us it is Capital, if any one exercises the Alcumistick Art without the Permission of the Prince. He goes on, I do not fear Death, saith he, I wish that may befall me: I fear something more cruel. He says, to him asking what it was. I shall be carried some whither into a Tower; there I shall be forced for all my

delius. *Inquit rogan-
ti quid esset ; rapiar
aliquo in turrin : il-
lic cogar per omnem
vitam laborare illis,
quibus non liber. An
est ulla mors, quæ non
debeat esse potior quam
talis vita ? Ibi res
ventilata est consulta-
tione. Balbinus, quo-
niam callebat artem
Rhetoricam, pulsavit
omnes status, si qua
periculum posset vita-
ri. Non potes infici-
ari crimen ? Inquit.
Nequaquam, ait ille.
Res sparsa est inter re-
gios satellites ; et ha-
bent argumenta, quæ
non possunt dilui.
Nec poterat factum
quidem defendi, ob
manifestam legem.
Cum multis adductis
in medium, videre-
tur nihil firmi præ-
fidii, tandem Alcu-
mista, cui erat jam
opus præsentis pecunia,
inquit, nos, Balbine,
agimus lentis consiliis
atque res poscit præ-
sens remedium. Ar-
bitror adfuturos jam,
qui abripiant me in
malam rem. Denique
cum nihil occurreret*

*Life to work for those
for whom I have no Mind.
Is there any Death which
ought not to be more valu-
able than such a Life ?
There the Matter was ex-
amin'd in Consultation.
Balbinus, because he under-
stood the Art of Rhetor-
ick, run over all his To-
picks, if any Way the Dan-
ger could be avoided. Can-
not you deny the Crime ?
Says he. By no means,
says he. The Thing is
spread amongst the King's
Guards ; and they have
Proofs which cannot be
confuted. Nor could the
Fact indeed be defended,
because of a plain Law.
When after many Things
produced betwixt them,
there appeared nothing of
good Security : At length
the Alcumist, who had
now need of present Mo-
ney, says, We, Balbinus,
act by slow Counsels ; but
the Thing requires a present
Remedy. I suppose they
will be here presently, that
will hurry me into an e-
vil Condition. Lastly,
When nothing occur'd to
Balbinus, at length the
Alcumist says, nor does
any Thing occur to me,
nor do I see any Thing left,
Bale*

Balbino, tandem Alcumista inquit, nec quidquam occurrit mihi, nec video quidquam superesse, nisi ut peream fortiter; nisi forte hoc placet, quod unum superest, utile magis quam honestum, nisi quod necessitas est durum telum. Scis, inquit, hoc genus hominum esse avidum pecuniæ; eoque posse corrumpi facilius ut fileant: Quamvis sit durum dare illis furciferis quod profundantiamen ut res nunc sunt, video nihil melius. Idem visum est Balbino, ac numeravit triginta aureos, quibus redimeret silentium.

A. Liberalitas Balbini est mira.

B. Imo citius extuldisse dentem ab eo quam nummum in honesta re. Sic prospectum est Alcumistæ, cui nihil erat periculi, nisi quod non haberet quod daret amica.

unless that I die bravely, unless perhaps this please you, which alone is left, useful rather than honourable, but that Necessity is a hard Weapon. You know, quoth he, that this Sort of Men are greedy of Money; and therefore may be corrupted more easily to be silent. Altho' it be a hard Case to give to those Rascals to spend, yet as Matters now are, I see nothing better. The same Thing seem'd good to Balbinus, and he counted out thirty Pieces of Gold, whereby he might purchase Silence.

The Liberality of Balbinus is wonderful.

Nay you would sooner have got a Tooth from him than a Piece of Money in an honest Matter. Thus Provision was made for the Alcumist, who was in no Danger, but that he had not to give to his Miss.

A. De-

A. Demiror nihil esse nasi Balbino intantum.

I wonder Balbinus should have no Sense to such a Degree.

B. Heic tantum caret naso, nasutissimus in ceteris. Rursum fornax instruitur nova pecunia, sed precatuncula premissa ad virginem Matrem, ut faveret capis. Jam totus annus exierat, dum illo causante nunc hoc, nunc illud, luditur opera, et impensa perit. Interim extitit quidam ridiculus casus.

Here only he wants Sense, being sensible enough in other Things. Again the Furnace is fitted up with new Money, but with a Prayer put up first to the Virgin Mother, that she would favour their Undertakings. Now a whole Year was gone, whilst he pretending now this, then that, his Labour is lost, and the Expence thrown away. In the mean time there happened a certain comical Adventure.

A. Quisnam?

What?

B. Alcumista habuit furtivam consuetudinem cum uxore cuiusdam aulici; maritus, concepta suspitione, cepit observare hominem. Tandem cum nunciatum esset illi, sacrificam esse in cubiculo, rediit domum prater expectationem, pulsat ostium.

The Alcumist had a private Commerce with the Wife of a certain Courtier; the Husband having conceived a Suspicion began to watch the Fellow. At last when it was told him, that the Priest was in the Bed-chamber, he return'd home contrary to their Expectation, knocks at the Door.

A. Quid

A. Quid facturus homini ?

What was he for doing with the Fellow ?

B. Quid ? Nihil suave, aut occisurus erat, aut exsecturus. Ubi maritus infans minitaretur se effracturum ostium vi ni uxor aperiret. Trepidatum est magnopere, et aliquod præsentaneum consilium circumspicitur. Nec erat aliud, quam quod res ipsa dabat. Abiecit tunicam, ac deiecit sese per fenestrum angustam, non sine periculo ; nec sine vulnere, ac fugit. Scis tales fabulas spargi illico, itaque permansit et ad Balbinum ; atque Artifex Divinavit id fore.

What ? Nothing Pleasant, either he would have killed him, or have guelled him. When the Husband being very earnest threatned that he would break the Door by Force, unless the Wife opened it. They trembled mightily, and some present Contrivance is considered of. Nor was there any other, than what the Thing it self offered. He stript off his Waistcoat, and threw himself through a narrow Window, not without Danger, nor without a Wound, and fled. You know that such Stories are spread presently : Wherefore it came also to Balbinus, and the Artist had guessed that would be.

A. Heic itaque tenetur medius.

Here therefore he is held by the Middle.

B. Imo elapsus est hinc feliciter quam e cubiculo. Audi technam hominis. Balbinus nihil exposulabat, sed nubilo vul-

Nay he slipp'd hence more luckily than out of the Bed-Chamber. Hear the Trick of the Fellow. Balbinus did not exposulate at all, but by his

tu indicabat se non ignorare quod ferebatur vulgo. Ille nove-
rat Balbinum esse pium virum, pene dixerim superstitiosum in nonnullis; et qui sunt tales, facile con-
donant supplici in peccato quamvis magno. Itaque injicit mentionem de suc-
cessu negotii data o-
pera, queritans non succedere ut solet, aut vellet: Addebat se vehementer mirari quid esset causa. Ibi Balbinus commotus per occasionem, qui videbatur alioqui destina-
sse silentium; et erat qui commoveretur facile. Non est ob-
scure, inquit, quod obstat, peccata obstant quo minus succedat, quod convenit traseri pure a puris. Ad hanc vocem Ar-
tiferæ procubuit in genua, iubinde tun-
dens pectus, lachrimabili vultu ac voce in-
quit, dixisti verissi-
mum Balbine; pecca-
ta, inquam, obstant,

cloudy Countenance shew-
ed that he was not igno-
rant of what was report-
ed commonly. He knew
Balbinus was a pious
Man, I may almost say
superstitious in some
Things; and they who
are such, easily forgive
one that begs Pardon in
a Fault never so great.
Wherefore he makes men-
tion of the Success of the
Business on purpose; com-
plaining that it did not
succeed as it used, or he
wished: He added that he
very much wondered what
was the Reason. There
Balbinus being moved up-
on the Occasion, who
seemed otherwise to have
intended Silence; and he
was one who was moved
easily. It is not obscure,
quoth he, what hinders,
Sins hinder it from suc-
ceeding, which it is fit
should be handled purely
by the Pure. At this Say-
ing the Artiss fell upon his
Knees, now and then smi-
ting his Breast, with a la-
mentable Countenance and
Voice says, you have said
very true Balbinus, Sins, I
say, hinder, but my Sins,

sed mea peccata, non tua : Nam non pudebit me confiteri meam turpitudinem apud te, velut apud sanctissimum sacerdotem. Infirmitas carnis vicerat me. Sathanas pertraxerat me in suos laqueos, et O me miserum ! e sacrificio factus sum Adulter. Tamen hoc munus, quod misimus Virgini Matri non periit omnino. Perieram certo exitio, ni illa succurrisset. Jam maritus effrangebatur fores, fenestra erat arctior quam ut possem elabi : in tam presentaneo periculo, venit in mentem sanctissimæ virginis ; procidi in genua, obtestatus sum, si munus fuisset gratum, ut opitularetur. Nec mora, repeto fenestram (nam sic necessitas urgebat) et reperi amplam satis ad Effugium.

A. Credidit Balbinus ista ?

not yours. For I shall not be ashamed to confess my Filthiness to you, as to a most holy Priest. The Weakness of the Flesh had conquered me. Satan had drawn me into his Snares, and O woe's me ! of a Priest. I am become a Cuckold-Maker. Yet this Present which we sent to the Virgin Mother was not lost altogether. I had perish'd by certain Destruction, unless she had succour'd me. Now the Husband was breaking the Door ; the Window was fraiter than that I could get out ; in so imminent a Danger, I bethought me of the most holy Virgin : I fell upon my Knees, I besought her, if the Present was acceptable, that she would help me. Without delay, I go again to the Window (for so Necessity obliged me) and I found it large enough for an Escape.

Did Balbinus believe those Things ?

Believe ?

ALCUMISTICA. 81

B. Credidit? Imo ignovit etiam, et admonuit religiose, ne praberet se ingratum beatissimæ virginæ. Rursus pecunia numerata est danti fidem se tractaturum sacram rem pure posthac.

B. Quis finis tandem?

A. Fabula est perlonga; sed ego absolvam paucis. Cum lussisset hominem diu ejusmodi commentis, et extorsisset non mediocre vim pecuniæ ab eo, tandem venit qui noverat nebulonem a puero. Is facile divinans illum agere idem apud Balbinum, quod egerat nusquam non, aggreditur eum clam, exponit qualem artificem foret suæ domi; monet ut ablegat hominem quam primum, ni mallet ipsum fugere aliquando compilatis scriniis.

A. Quid Balbinus hic? videlicet, curavit hominem conjiciendum in carcerem.

Believe? Nay, he forgave him too, and advised him religiously, that he should not shew himself ungrateful to the most blessed Virgin. Again Money was paid him giving his Promise that he would manage this holy Affair purely for the future.

What was the Upshot at last?

The Story is very long; but I will finish it in a few Words. After he had play'd upon the Man a long Time with such Inventions, and had got no small Quantity of Money from him: at length there came one who had known the Knave from a Child. He easily guessing that he was doing the same Thing with Balbinus, which he had been doing every where else, goes to him privately, tells him what an Artist he maintained in his House: He advises him to dismiss the Man, as soon as may be, unless he had rather have him run away sometime after he had robbed his Chests.

What did Balbinus here? To wit, he took care the Fellow was thrown into the Jail. H 2 B.

B. *In carcerem? Immo numeravit viaticum, obsecrans per omnia sacra, ne effutiret quod accidisset: Et sapuit mea sententia quidem, qui maluerit hoc, quam esse fabula conviviorum, et fori, deinde venire in periculum confiscationis. Nam erat nihil periculi impostori, tenebat tantum artis, quantum quivis asinus, et impostura in hoc genere est favorabilis. Quod si intentasset crimen furti, unctio reddebat eum tutum a suspensio: Neque quisquam alar lubens talem in carcere gratis.*

A. *Miseresceret me Balbini, nisi ipse gauderet deludi.*

B. *Nunc properandum est in aulam; alias referam multo stultiora etiam his.*

A. *Cam vacabit, et audiam lubens, et pensabo fabulam fabula.*

Into the Jayl? Nay, he paid him Money for his Journey, beseeching him by all was sacred, that he would not blab what had happened: And he was wise in my Opinion truly, who chose this rather than be the Story of Feasts, and the Market, and then come in Danger of Confiscation. For there was no Danger of the Cheat; he understood as much of the Art as any Ass, and cheating in this kind is favoured. But if he had laid against him the Crime of Felony, his Unction rendered him secure from Hanging: nor would any one maintain willingly such a Fellow in the Jayl for nothing.

I should pity Balbinus, unless he loved to be deluded.

Now I must hasten to Court; some other Time I will tell you much more foolish Things even than these.

When you shall be at Leisure, I both shall hear you gladly, and requite a Story with Story.

H I F.



HIPPOPLANUS.

A. **I**mmortalem Deum ! ὦς σεμνο-
πρεσβυῖ noster Phæ-
drus, et subinde sus-
picit in cœlum ! ado-
riar, quid novæ rei
accidit Phædre ?

Immortal God ! How
grave looks our Phæ-
drus, and now and then
looks up to Heaven ! I
will accost him, What new
thing has happened Phæ-
drus ?

B. Quamobrem in-
terrogas istuc Aule.

Why do you ask that
Aulus ?

A. Quoniam vi-
deris mihi factus
Cato e Phadro ; est
tanta severitas in
vultu.

Because you seem to
me to have become a Ca-
to of a Phadrus ; there is
so much severity in your
Countenance.

B. Non mirum, a-
mice : confessus sum
anodo mea peccata.

No wonder, Friend, I
have confessed just now my
Sins.

A. Phy ! jam desi-
no mirari, sed age
dic bona fide, con-
fessus es omnia ?

Puh ! Now I give over
wondering, but come tell
me in good Faith, have
you confessed all ?

84 HIPPOPLANUS.

B. *Omnia quidem quæ veniebant in mentem, unico duntaxat excepto.* All indeed which came into my Mind, one only excepted.

A. *Cur reticuiſti hoc unum?* Why did you conceal this one?

B. *Quia nondum potuit displicere mihi.* Because it could not yet displease me.

A. *Oportet eſſe ſua-ve peccatum.* It muſt be a ſweet Sin.

B. *Nefeio an ſit peccatum, ſed, ſi vacat, audies.* I know not whether it be a Sin, but if you are at leiſure, you ſhall hear.

A. *Audiam equidem lubens.* I will hear it indeed willingly.

B. *Scis quanta impoſtura ſit apud noſtros in his qui vendunt aut locant equos.* You know what abundance of Cheating there is with our Countrymen among thoſe who ſell or let out Horſes.

A. *Scio plus quam vellem, deſuſ non ſemel ab iis.* I know more than I would, having been cheated not once only by them.

B. *Iter nuper incidit mihi, cum prolixum ſatis, tum etiam accelerandum; adeo quendam ex illis, quem dixiſſes minime malum ejus generis, et nonnihil* A Journey lately happen'd to me, both long enough, and alſo to be haſtened: I go to one of them, whom you would have ſaid to be the leaſt bad of that ſort; and ſomething of friend
ami-

amicitiæ etiam intercedebat mihi cum homine. Narro mihi esse feriam rem, opus esse præstrenuo equo ; si unquam præbuisset se bonum virum mihi, nunc præstaret. Ille pollicetur se acturum mecum sic, ut ageret cum suocarissimo fratre.

A. Fortassis impositorus et fratri.

B. Inducit in stabulum, jubet ut eligam ex omnibus equis quemcunque vellem. Tandem unus arridebat plus cæteris. Ille probat meum judicium dejerans eum equum expetitum esse frequenter a multis : se maluisse servare eum singulari amico, quam addicere ignotis. Conventum est de pretio, pecunia numeratur præsens. Conscendo. Equus gestiebat mira alacritate in egressu ; dixisses esse feroculum, nam erat obesus, et pulchellus. Ubi equitasssem jam sesquihoram, sensi plane las-

ship too there was betwixt me and the Man. I tell him I have some weighty Business, had need of a very stout Horse, if ever he had shewn himself a good Man to me, that now he would do it. He promises me that he would deal with me so, as he would deal with his most dear Brother.

Perhaps he would have imposed likewise upon his Brother:

He leads me into the Stable, bids me choose out of all the Horses which so ever I would. At length one pleased me more than the rest. He approves of my Judgment, swearing that that Horse had been desired frequently by many. That he chose rather to keep him for a particular Friend, than part with him to Strangers. We agreed about the Price, the Money is paid down presently. I mount. The Horse pranced with wonderful Alacrity in setting out : You would have said that he was mettlesome ; for he was pretty fat and handsome. When I had ridden now an Hour and a half, I perceived him quite tired,

sum.

*sum, nec posse impelli
quidem calcaribus.
Audieram tales ali ab
illis ad imposturam,
quos judicares insignes
e specie, ceterum im-
patientissimos laboris.
Ego continuo mecum,
captus sum; age refe-
ram par pari, ubi
rediero domum.*

B. Quid consilii ca-
piebas heic eques abs-
que equo ?

B. Id quod res da-
bat. Deflexi in prox-
imum vicum; illic de-
posui equum apud
quendam notum mi-
hi, et conduxī alte-
rum; profectus sum
quo destinaram, rever-
sus sum, reddo conduc-
tium equum; re, e-
rio meum sophistam,
ut erat, obesum et
pulchre requietum;
vestus eo redeo ad
impostorem, rogo ut
alat aliquot dies in
suo stabulo, donec re-
petiero. Percuncta-
tur quam commode ges-
serit me. Ego de-
jero per omnia sacra,
me nunquam conscen-

and that he could not be
got on truly with the Spurs.
I had heard that such were
kept by them for cheating,
which you would judge
fine ones by their appear-
ance, but very unable to
bear Labour. I said pre-
sently with my self. I am
catch'd, well I will return
like for like, when I re-
turn Home.

What Course did you
take here a Horseman
without a Horse ?

That which the thing
offered. I turn'd off into
the next Town: There I
set up my Horse with one
that was known to me,
and hired another; I went
whither I had design'd, re-
turn'd, restore my hired
Horse; I find my Cheat,
as he was, fat and finely
rested; riding upon him
I return to the Rogue: I
beg of him that he would
keep him some Days in his
Stable, till I call for him
again. He asks me how
well he carried me. I
swear by all that's sacred,
that I never got upon the
Back of a better Horse in
my Life; that he flew ra-
me

disse *tergum felicio-*
ris equi in vita, vo-
lasse potius quam am-
bulasse, nec sensisse las-
fitulinem tam longo
itinere, nec factum
pilo macriorem ob la-
borem. Cum persua-
seram illi hac esse ve-
ra, cogitabat tacitus
secum illum equum
esse alium, quam hac-
tenus suspicatus esset.
Itaque priusquam abi-
rem, rogabat num mi-
hi equus esset venalis;
Primo negabam, quod
si iter incideret denuo,
non foret facile nan-
cisci similem, attamen
nihil esse tam carum
mihî, quod non esset
venale pretio largo;
etiamsi quis cuperet
emptum meipsum, in-
quam.

A. Næ tu agebas
 Cretensem pulchrum
 Cretensî.

B. Quid multis?
 Non dimittit me, do-
 nec indicarem. Indi-
 cavi non paulo pluris
 quam emeram. Di-
 gressus ab homine,
 mox suborno qui age-
 ret partem hujus fabu-

ther than pac'd, and was
 not sensible of Weariness
 in so long a Journey, nor
 made a Hair the leaner for
 his Labour. When I had
 perswaded him that these
 Things were true; he
 thought silently with him-
 self, that Horse was ano-
 ther Sort of one than hi-
 therto he had suspected
 him. Therefore before I
 went away, he asked me if
 my Horse was to be sold; at
 first I said no, because if a
 Journey should fall out a-
 gain, it would not be easy
 to get the like; but that
 nothing was so dear to me,
 which was not to be sold
 for a large Price; altho'
 any one should desire to
 buy my self, say I.

Truly you acted the
 Cretian finely with the
 Cretian.

What needs many
 Words? He does not dis-
 miss me till I set my
 Price. I set him at not
 a little more than I had
 bought him for. Being
 gone from the Man, by

la mihi, pulchre instructum et edoctum. Is ingressus domum, inclamat locatorem, ait sibi opus esse insigni equo, et egregie patienti laboris. Alter offendit multos, et prædicat pessimum quemque maxime: Non laudat. Illum solum, quæm vendiderat mihi, quoniam existimabat vere talem, qualem prædicaveram. At alter illico rogat num et ille esset venalis. Locator primum obticescere, atque prædicare alios ambitiose. Cum iste, ceteris probatis utcunque, semper ageret de illo uno, tandem locator apud se, Judicium meum de illo equo plane sefellit me. Siquidem hic peregrinus statim agnovit hunc inter omnes. Cum ille instaret, tandem inquit, hic est venalis, sed fortasse deterreberis pretio. Pretium, inquit ille, non est magnum, si dignitas rei respondeat. Indica. Indicavit aliquanto plu-

and by I suborn one, who should act a Part of this Play for me, well instructed and taught. He entering the House, calls upon the Jockey, he says that he had need of a very good Horse, and excellently capable of enduring Labour. The other shews him many; and commends every the worst Horse most. He does not commend him alone, which he had sold to me, because he thought him truly such, as I had commended him for. But the other presently asks whether he too was to be sold. The Jockey at first was silent, and commended others mightily. When he, the rest being approved of in some Measure, always treated about that alone; at last the Jockey says to himself, my Judgment of that Horse plainly deceived me: Since this Stranger immediately knew him amongst them all. When he urged him, at last says he, he is to be sold, but perhaps you will be frightened with the Price. The Price, says he, is not great, if the Worth of the Thing answer. Set your Price. He set him at something more

ris, quam indicaram
ipſi, captans et hoc lu-
crum. Tandem con-
venit de pretio : Satis
magna arrha datur,
nempe regalis aureus,
ne qua ſuſpicio ſimu-
late emptionis inci-
deret. Emptor jubet
pabulum dari equo.
At ſe rediturum mox,
et abduſturum. Dat
etiam drachmam ſta-
bulario. Ego, ſimul
atque cognovi pactio-
nem eſſe firmam, ſic
ut non poſſet reſcindi,
redeo rurius ad loca-
torem armatus ocreis et
Calcaribus. Clamo
anhelus, ille adeſt, ro-
gat quid velim. Me-
us equus adornetur il-
lice, inquam, nam
proſciſcendum eſt e ve-
ſtigio ob maxime ſe-
riam rem. Atqui
modo, inquit manda-
bas ut alerem tuum
equum aliquot dies;
verum, inquam, ſed
negotium obſectum eſt
præter exſpectationem,
idque regium, quod
patitur nullam dila-
tionem. Hic ille, eli-
ges ex omnibus, quem
voles; non potes habe-
re tuum. Rogo qua-

than I had ſet him at to
him, catching alſo at this
Gain. At length they a-
greed about the Price : A
good large earneſt Penny is
given, to wit a Royal
Crown, leſt any ſuſpicion
of a Counterfeit Purchase
ſhould happen. The
Buyer Orders Hay to be
given to the Horſe. He
ſays that he will return
preſently, and take him
away. He gives alſo a
Six Pence to the Hoſtler.
I, as ſoon as I knew the
Bargain was firm, ſo that
it could not be broken, re-
turn again to the Jockey
drefs'd in my Boots and
Spurs. I call out of Breath,
He comes, asks me what I
would have. Let my Horſe
be got ready preſently, ſay
I, for I muſt go immedi-
ately upon a very ſerious
Affair. But juſt now,
quoth he, you ordered that
I ſhould keep your Horſe
ſome Days; true, ſay I,
but Buſineſs is fallen in my
Way beſides my Expectati-
on; and that the King's,
which admits no Delay.
Here he ſaid, you may
chooſe out of all which
you will; you cannot have
your own. I ask what
for? Be cauſe, ſays he, he

mobrem ? Quoniam inquit venditus est. Ibi simulata magna perturbatione, inquam, superi prohibeant quod dicis. Hoc itinere obiecto, non venderem eum equum, etiam si quis numeret quadruplum. Incipio Rixam, clamo me perditum. Tandem et ille incaluit. Quid opus, inquit, iurgis ? Indicasti equum, ego vendidi, si numero premium, habes nihil quod agas mecum. Sunt leges in hac urbe : Non potes compellere me ad exhibendum equum. Cum clamassem diu, aut exhiberet equum, aut emptorem ; tandem iratus numerat pretium. Emeram quindecim aureis, aestimaram viginti sex, ille aestimarat triginta duobus. Cogitabat apud se ; præstat facere hoc lucri, quam reddere equum. Ab eo similis dolenti, ac vix placatus pecunia data. Ille rogat ut boni consulam, se pensaturum hoc incommodi in

is sold. There pretending a great Disturbance, I say, God forbid what you say. This Journey being fallen out, I would not sell that Horse, altho' any one would pay me four Times the Worth. I begin a scolding, I cry out that I am undone. At length he too grew hot. What need, quoth he, of all this brawling ? You set a Price on your Horse, I have sold him, if I pay you your Price, you have nothing that you can do with me. There are Laws in this City ; You can not compel me to produce the Horse. After I had bawl'd a long Time, either that he should produce the Horse, or the Buyer ; at length being mad he pays me my Price. I had bought him for fifteen Crowns, I had valued him at twenty six, he had valued him at thirty two. He thought to himself, it is better to make this Advantage, than to return the Horse. I go away like one grieved, and scarce appeased with the Money given me. He begs that I would take in good Part, that he would make amends for this

HIPPOPLANUS. 91

aliis rebus. Sic impostum, est impostori. Habet equum nullius pretii. Expectat ut qui dedit arrham veniat numeratum pecuniam; at nemo venit, nec unquam venturus est.

Inconvenience in other Things. So I cheated the Cheater. He has a Horse of no Value. He expects that he who gave the earnest Penny, should come to pay his Money; but no Body comes, nor ever will come.

A. *Interim nunquam expostulavit tecum?*

In the mean time did he never expostulate with you?

B. *Qua Fronte, aut quo jure faceret id? Convenit quidem semel atque iterum. Conquestus est de fide emptoris. Verum ego expostulavi ultro cum homine, dicens illum dignum eo malo, qui spoliavit me tali equa præpropere venditione. Hoc est Crimen tam bene collocatum, mea sententia, ut non possum inducere animum confiteri.*

With what Forehead, or with what Right could he do it? He met me indeed once and again. He complain'd of the Honesty of the Buyer. But I expostulated of my own accord with the Man, saying that he was worthy of that Misfortune, who had robbed me of such a Horse by too hasty selling of him. This is a Crime so well placed, in my Opinion, that I cannot bring my Mind to confess it.

A. *Ego poscerem statuam mihi, si designassem aliquid tale.*

I should demand a Statue for my self, if I had contrived any such thing.

B. *Nescio an loquaris ex animo: Tamen addis animum mihi, quo magis libeat facere fucum talibus.*

I know not whether you speak from your Heart. Yet you give Encouragement to me, that I have the more Mind to put the Trick upon such Fellows. CON.



CONVIVIVM FABULOSUM.

Polymythus, Gelafinus, Eutrapelus, Asteus,
Philythlus, Philogelos, Euglottus, Lero-
chares, Adolefcas.

A. **** T non decet
U **** beneinsti-
tutam ci-
**** vitatem ef-
se sine legibus ac prin-
cipe, ita nec oportet
convivium.

***** S it does not be-
A **** come a well or-
***** dered State to be
without Laws and
a Prince, so neither does
it become a Feast to be.

Ge. Isthuc vero
perplacet, ut unus re-
spondeam nomine to-
tius populi.

That indeed pleases us
very well, that I alone
may answer in the Name
of the whole People.

Po. Heus puer, ad-
fer huc talos, horum
suffragiis regnum de-
cernetur, cuicumque
Jupiter faverit. Euge!
Jupiter favit Eutra-
pelo. Sortes non fuere
caca. Magis Idone-
us non poterat eligi,
etiamsi puncta collec-

So ho Boy, bring hither
the Dice, by their Votes the
Kingdom shall be disposed
of to whomsoever Jupiter
shall favour. Well done!
Jupiter has favoured Eu-
trapelus. The Lots were
not blind. A more fit
Man could not have been
chosen, th^p the Votes

CONVIVIUM FABULOSUM. 99

*ta fuissent viritum
per singulas tribus.
Vulgo jactatur pro-
verbium non tam va-
num, quam parum la-
tinum, novus rex, no-
vus lex.*

*had been taken Man by
Man through every Tribe.
There is commonly tofs'd
about a Proverb, not so fil-
ly as it is bad Latin, a
new King, a new Law.*

*Eu. Quod sit felix
faustumque huic con-
vivio. Primum edi-
co, ne quis profecto
hic præter ridiculas
fabulas. Cui deerit
fabula, multatordrach-
ma. Ea pecunia in-
sumitor in Vinum. At-
que extempore confic-
ta habentor in legiti-
mis fabulis, modo pro-
babile et decorum
servetur: si nulli de-
erit fabula, duo pen-
dunt pretium vini,
quorum alter dixerit
lepidissimam, alter fri-
gidissimam fabulam.
Convivator esto immu-
nis a sumptu vini:
Unus suppeditato sum-
ptum ciborum. Si quid
Controversie incide-
rit, Gelasinus esto ar-
biter et judex hujus rei.
Si vos sciveritis hæc,
rata sunt. Qui no-
luerit parere legi, a-
bito, tamen sic, ut sit*

*That which may be
lucky and fortunate for
this Feast. First I proclaim
that no body produce any
thing here besides comical
Stories. He that wants
a Story let him be fined
Sixpence. Let that Money
be spent in Wine. And
let things invented extem-
pore be reckon'd amongst
lawful Stories, provided
Probability and Decency
be kept to: If none shall
want a Story, let those two
pay the Charge of the
Wine; whereof the one
shall tell the prettiest, the
other the dullest Story.
Let the Master of the Feast
be free from the Charge of
the Wine: Let him alone
bear the Charge of the
Victuals. If any Dispute
happen, let Gelasinus be
the Decider and Judge of
that Affair. If you con-
firm these Things, let them
be established. He that
will not obey the Law,*

24 CONVIVIVM FABULOSUM.

*Ius fasque redire post
ridie ad compotatio-
nem.*

*let him go, yet so that it
may be lawful and al-
lowable for him to return
the Day after to the Club.*

*Ge. Volumus legem
latam a rege esse ra-
tum nostris suffragiis,
sed unde circulus fa-
bularum proficiscetur?*

*We will that the Law
made by our King be con-
firm'd by our Votes; but
whence shall the Circle of
Stories proceed?*

*Ent. Uade nisi a
convivatore?*

*From whence but from
the Entertainer?*

*As. Jureconstituti ne-
gant esse legem quæ
non sit æqua.*

*The Lawyers deny it
to be a Law which is not
just.*

Eu. Assentior.

I assent to it.

*At. At tua Lex
æquat optimam fabu-
lam pessimæ.*

*But your Law equals
the best Story to the
worst.*

*Eu. Ubi voluptas
queritur, ibi prome-
retur non minus lau-
dis, qui dicit pessime,
quam qui optime, ve-
lut inter cantores ne-
mo voluptari est, nisi
qui cetinerit aut in-
signiter bene aut egre-
gie male. Nonne
plures rident audito
coccyge, quam luscini-
a? Heic mediocri-
tas non habet laudem.*

*Where Pleasure is sought,
there he deserves no less
Praise, who says very badly,
than he who says very well,
as amongst Singers no Man
pleases, unless he that
sings either notably well or
extraordinary ill. Do not
more laugh upon hearing
the Cuckow, than the
Nightingale? Here Indif-
ference has no Praise.*

CONVIVIVM FABULOSUM. 95

As. At cur plec-
tuntur qui auferunt
laudem?

But why are they pu-
nished who get Praise?

En. Ne nimia féli-
citas provocet aliquam
Nemesis illis, si aufer-
rent et laudem et im-
munitatem simul.

Lest excessive Happiness
should provoke some Ne-
mesis against them, if they
should get both Praise and
immunity together.

As. Per Bromium
Minos ipse nunquam
tulit æquiores legem.

By Bromius Minos him-
self never made a more
reasonable Law.

Philyth. Feres nul-
lam legem de modo
bibendi?

Will you make no Law
concerning the Manner of
Drinking?

Eut. Re dispecta,
tequar exemplum Age-
silai regis. Lacedæmo-
niorum.

The Thing being consi-
dered, I will follow the
Example of Agesilaus King
of the Lacedæmonians.

Philyth. Quid is
fecit?

What did he do?

E. Cum is quodam
tempore delectus esset
symposiarchus, arbi-
trio talorum; Archi-
triclino rogante quan-
tum vini juberet ap-
poni cuique, inquit,
si largior copia vini
parata est, dato cui-
que quantum popo-
suerit; si malignior,

When he on a certain
Time had been chosen Go-
vernour of a Feast at the
Pleasure of the Dice. The
Master of the House asking
how much Wine he order'd
to be serv'd up to every one,
he says, if a larger Plen-
ty of Wine be provided,
give to every one as much
as he calls for; if a more
distri-

96 CONVIVIVM FABULOSUM

*distribuito omnibus ex
aquo.*

*sparing divide to every
one alike.*

Philyth. Quid sibi
voluit ille Lacon cum
diceret haec?

What meant that Lacedæmonian when he said
these Things?

Eut, Agebat hoc, ut
convivium neque esset
temulentum, neque rur-
sum querulum.

He meant this, that the
Feast should neither be
drunken, nor again queru-
lous.

Philyth. Qui sic?

How so?

Eut. Quia sunt qui
gaudent bibere largius,
sunt qui gaudent par-
cius: Reperiuntur et
Abstemi, qualis Ro-
mulus dicitur fuisse.
Itaque si vinum da-
tur nulli nisi postcenti,
primum nemo compellitur
ad bibendum, et
tamen desiderant ni-
hil, quibus largior
potatio est grata. Ita
fit ut nemo sit tristis
in convivio. Rursus,
si parcius copia vini
distribuitur aequis por-
tionibus in singulos,
habent satis qui bi-
bunt moderatius, ne-
que patet quisquam
obmurmurare in aequa-
tate, quando qui

Because there are some
who love to drink plenti-
fully, there are who love
to drink sparingly. There
are likewise found Ab-
stemious People, such as Ro-
mulus, is said to have been.
Therefore if Wine is given
to none but him that
calls for it, first no Body is
forced to drink, and yet
they want nothing, to
whom plentiful drinking is
agreeable. So it comes a-
bout that no Body is sad
in the Feast. Again, if
a less quantity of Wine is
distributed in equal Shares
to each, they have e-
nough that drink mode-
rately, nor can any one
murmur in equality, since
he that would have drunk
plentifully, composes him-

CONVIVIVM FABULOSUM. 97

transiturus erat largi-
us, componit se ad
temperantiam æquo
animo. Si hoc ex-
emplum placet, utar,
nam volumus hoc esse
fabulosum, non vino-
sum convivium.

self to Temperance with a
contented Mind. If this
Example pleases you, I will
use it, for we would have
this to be a fabulous, not
a drunken Feast.

Philyth Quid igitur
bibebat Romulus?

What then drunk Ro-
mulus?

Eu. Idem quod ca-
nes bibunt.

The same that Dogs
drink.

Philyth. An non
istud indignum rege?

Is not that unworthy of
a King?

Eu. Nihilo Magis
quam quod reges spi-
rant aere communi
cum canibus, nisi
quod illud interest, rex
non bibit eandem a-
quam, quam canis bi-
beret, sed canis haurit
aerem quem rex ef-
flavit. Et vicissim rex
haurit aerem quem ca-
nis efflavit. Alexander
ille Magnus tulisset plus
gloriæ, si bibisset cum
canibus. Nam nihil
pejus regi qui vigilat
tot millibus hominum,
quam vinolentia. Cæ-
terum Romulum fuisse
abstemium, apoph-
thegma dictum ab illo

No more than that King's
Breath in the Air common
with Dogs, but that there
is that Difference; the King
does not drink the same
Water which the Dog
drunk, but the Dog draws
in the Air which the King
breath'd out. And again
the King draws in the Air
which the Dog breath'd
out. Alexander the Great
had got more Glory, if he
had drunk with the Dogs.
For nothing is worse for a
King, who watches over so
many thousand Men, than
Drunkennes. But that Ro-
mulus was abstemious, an
Apothegm Spoke by him

98 CONVIVIUM FABULOSUM.

non infestiviter declarat. Etenim cum quidam videns illum abstinere a vino dixisset, vinum futurum vile, si omnes biberent quemadmodum ille; Imo, inquit, tum arbitror fore rarissimum, si omnes biberent vinum quemadmodum ego, nam bibo quantum lubet.

Ge. Utinam nosset Joannes Botzemus Canonicus Constantiensis adesset heic. Nam et is est non minus abstemius quam dicitur alioqui comis et festivus conviva.

Po. Age, si Potestis, non dicam, forthere et flare simul, quod Plautus ait esse difficile; sed edere et audire, quod est per facile, auspicabor munus fabulandi bonis aribus. Si fabula erit parum lepida, scitote Batavam esse. Opinor nomen Macci auditum aliquot vestrum.

Ge. Non est ita diu quod perit.

not unwittingly declares. For when one seeing him abstain from Wine had said, that Wine would be cheap, if all should drink as he. Nay, says he, then I think it would be very dear, if all should drink Wine as I do, for I drink as much as I have a Mind.

I wish our John Botzem Canon of Constance was here. For he too is no less abstemious than he is said to be; otherwise a courteous and pleasant Companion.

Come, if you can, I will not say, sup and blow at the same time, which Plautus says is difficult, but eat and hear, which is very easily, I will begin the Business of telling Stories with good Luck. If the Story be not a pretty one, know it is a Dutch one. I suppose the Name of Maccus has been heard by some of you.

It is not so long since he died.
Po.

CONVIVIVM FABULOSUM. 99

Po. Cum is venisset in civitatem quæ dicitur Leydis, ac novus hospes vellet innotescere quopiam joco (nam is erat homini mos) ingressus est officinam calcearii, salutatur: Ille cupiens extrudere suas merces rogat nunquid vellet. Macco conjiciente oculos in ocreas pensiles ibi; calcearius rogat num vellet ocreas. Macco annuente, quærit aptas tibiis illius, protulit inventas alacriter, et ut solent, inducit illi. Ubi Maccus jam esset eleganter ocreatus, quam belle, inquit, par calceorum duplicatis soleis congrueret his ocreis. Rogatus an vellet et calceos annuit. Reperti sunt et additi pedibus. Maccus laudabat ocreas, laudabat calceos. Calcearius gaudens tacite succinebat illi laudanti, sperans æquius pretium, posteaquam merx placeret emptori tantopere. Et jam nonnulla familiaritas erat con-

When he was come into a City which is called Leydis, and being a new Guest had a Mind to become known by some Jest (for that was the Man's Way) he entred the Shop of a Shoemaker, salutes him: He desiring to put off his Ware, asks if he would have any thing. Maccus casting his Eyes upon Leather Stockings that hung there; the Shoe-Maker asks him if he would have Leather Stockings. Maccus agreeing to it, he seeks some fit for his Legs, he produced them when found chearfully, and, as they use to do, draws them on for him. When Maccus now was handsomely fitted with Leather-Stockings, how well, quoth he, would a Pair of Shoes with double Soles agree with these Leather Stockings. Being asked whether he would have Shoes too, he agrees to it. They were found, and put upon his Feet. Maccus commended the Stockings, commended the Shoes. The Shoemaker rejoicing silently, agreed with him commending them, hoping for a better Price, see-

100 CONVIVIVM FABULOSUM.

tracta. Hic Maccus inquit, dic mihi bona fide, nunquamne sum tibi, ut quem armasses sic ocreis et calceis ad cursum, quem admodum nunc armasti me, abierit non numerato pretio? Nunquam, ait ille. Atqui si forte, inquit, veniat usu, quid tu faceres tum? Consoquerer, inquit Calcearius. Tum Maccus inquit, dicis ista serio an joco? Plane loquor serio, inquit alter, et facerem serio. Experiar, ait Maccus; en praecurro pro calceis, tu sequere cursu si mulq; cum dicto coniecit se in pedes. Calcearius consecutus est e vestigio, quantum poterat, clamitans, tenete furem, tenete furem. Cum cives profiliissent ex aedibus undique ad hanc vocem, Maccus cohibuit illos hoc comento, ne quis injiceret manum. Inquit ridens ac placido vultu, ne quis remoretur nostrum cursum: Certamen est de cupa ce-

ing the Ware pleased the Buyer so much. And now some Familiarity was contracted. Here Maccus says, tell me in good Faith, did it never happen to you, that one whom you had furnished thus with Leather Stockings and Shoes for a Race, as now you have furnished me, went off without paying the Price? Never, says he. But if by chance, says he, it should happen, what would you do then? I would follow him, says the Shoemaker. Then Maccus says, do you say that in earnest, or in jest? Truly I speak in Earnest, says the other, and would do it in Earnest. I will try, says Maccus, lo I run before for the Shoes, do you follow running; and together with this Saying, he threw himself upon his Feet. The Shoemaker follow'd him forthwith, as fast as he could, bawling, stop the Thief, stop the Thief. When the Citizens ran out of their Houses on all Sides at this cry, Maccus hindred them by this Contrivance, that no Body should lay Hands on him. He says, smiling and with a pleasant Countenance, let no Body stop our running, the Race is for a

CONVIVIUM FABULOSUM. 101

revista. Itaque jam omnes praebebant se Spectatores certaminis: Nam suspicabantur calcearium fingere eum clamorem dolo, ut hac occasione anteverteret. Tandem calcearius victus cursu rediit domum sudans et anhelus, Maccus tulit Bra-beum.

G. Iste Maccus quidem effugit Calcearium, at non effugit furem.

Po. Quamobrem?

Ge. Quia ferebat furem secum.

Po. Forte pecunia non erat ad manum quam postea resolvit.

Ge. Verum erat actio Furti.

Po. Ea quidem intentata est post, sed jam Maccus innotuerat aliquot magistratibus.

Ge. Quid attulit Maccus?

Tankard of Ale. Wherefore now all became Spectators of the Race; for they suspected that the Shoemaker pretended that Cry out of Roguery, that by that means he might get before him. At last the Shoemaker being beat in the Race, return'd home sweating and out of Breath. Maccus got the Prize.

That Maccus indeed escaped the Shoemaker, but he did not escape the Thief.

What for?

Because he carried the Thief with him.

Perhaps Money was not at Hand which afterwards he payed.

But there was an Action of Theft.

That indeed was brought afterwards, but now Maccus was become acquainted with some Magistrates.

What did Maccus plead?

Ge.

102 CONVIVIVM FABULOSUM.

Ge. Quid attulit, rogas, in causa tam vincibili? Actor magis periclitatus est quam reus.

What did he plead, do you ask, in a Cause so easy to be carried? The Prosecutor was more in Danger than the Person indicted.

Ge. Qui sic?

How so?

Po. Quia gravabat illum actione Calumnie, et intendebat Rhemiam legem, quæ dicitur, ut qui intenderit crimen quod non possit probare, ferat pœnam quam reus laturus erat, si fuisset convictus. Negabat se contrectasse alienam rem invito domino, sed deferente ultro, nec ullam mentionem pretii intercessisse; se provocasse calcearium ad certamen cursus: Illum accepisse conditionem, nec habere quod queratur, cum esset superatus cursu.

Because he loadened him with an Action of Slander, and urged the Rhemian Law, which orders that he who brings a Charge which he cannot prove, shall suffer the Punishment, which the Person indicted should have suffered, if he had been Convict. He denied that he meddled with the others Ware against the Will of the Owaer, but on his giving it of his own accord, and that no mention of Price had past betwixt them, that he had challenged the Shoemaker to the Running of a Race, that he had accepted the Proposal, and had nothing that he could complain of, seeing he was beat in the Race.

Ge. Hæc Actio non multum abest ab umbra asini. Quid tandem?

This Action is not much short of the Shadow of the Ass. What came of it at last?

Po.

CONVIVIUM FABULOSUM. 103

Po. Ubi risum est
fatis, quidam e judi-
cibus vocavit Mac-
cum ad canam, et
numeravit calceario
pretium. Quidquam
simile accidit Daven-
trie me puero. E-
rat illud tempus, quo
piscatores regnant, la-
ni frigent. Quidam
astabat ad fenestram
fructuariæ, vehemen-
ter obesæ femine, o-
culis intentis in ea
quæ posita erant ve-
num. Illa invitabat
hominem ex more,
si quid vellet. Et
cum videret intentum
ficus, vis ficos? ait,
sunt perquam elegan-
tes. Cum ille annuif-
set, rogat quot libras
vellet. Vis, inquit,
quinque libras? An-
nuenti effudit tantum
ficorum in gremium.
Dum illa reponit Lan-
ces, ille subducit se
non cursu sed pla-
cide. Ubi prodisset
acceptura pecuniam,
vidit emptorem a-
bire: Insequitur ma-
jore voce quam cur-
su: ille dissimulans per-
git quo cæperat ire:

When they had laugh'd
sufficiently, one of the
Judges invited Maccus to
Supper, and paid the Shoe-
maker his Price. Something
like this happen'd at Da-
ventry, when I was a Boy.
It was that Time when the
Fishermen reign, the Butchers
starve: A certain Fellow
stood at the Window of a
Fruit-Seller, a very fat Wo-
man, with his Eyes intent
upon those Things which
were expos'd to Sale. She
invited the Man according
to Custom, if he would have
any Thing. And when she
saw him intent upon the
Figs, will you have any Figs?
says she, they are very fine
ones. When he agreed to
it, she asks him, how many
Pounds he would have.
Will you have, says she,
five Pounds? On his agree-
ing to it, she poured so ma-
ny Figs into his Bosom.
Whilst she lays by the
Scales, he withdraws, not
running, but easily. When
she came out to receive her
Money, she saw her Chapman
was going off: She follows
with a greater Noise than
Pace: He taking no Notice
goes on whither he had be-
gun to go. At last many

104 CONVIVIUM FABULOSUM.

Tandem multis concurrentibus ad vocem fæminæ, restitit. Ibi causâ agitur in corona populi : Rîsus exoritur : Emptor negabat se emisse, sed accepisse quod fuisset delatum ultro ; si vellet experiri coram iudicibus, se compariturum.

People coming together, at the Clamour of the Woman, he stood. There the Cause is tryed in a Ring of the People. A Laughter is set up ; the Chapman denied that he bought them, but that he receiv'd what had been given on her own accord ; if she would try it before the Justices, he would appear.

Ge. Age narrabo fabulam non admodum dissimilem tuâ, nec fortasse inferiorem, nisi quod hæc non habeat auctorem perinde celebrem atque est Maccus. Pythagoras dividebat totum Mercatum in tria hominum genera, quorum alii prodissent, ut venderent, alii ut emerent : Aiebat hoc utrumque genus esse sollicitum ac proinde non felix. Alios non venire in forum ob aliud, quam ut spectent, quid proferatur illic, aut quid agatur. Hos solos esse felices, quod vacui curis, fruenter gratia voluptate. Atque ad hunc modum

Well I will tell a Story not much unlike yours, nor perhaps inferiour, but that this has not an Author so famous as Maccus is. Pythagoras divided the whole Market into three Kinds of Men, whereof some go that they may sell, others to buy : He said that both these kinds were concern'd, and therefore not happy : That others did not come into the Market for any thing else than that they may see what is produced there, or what is done : That these alone were happy, because being free from Cares, they enjoy'd a gratuitous Pleasure. And after this Manner he said a Philosopher was in this World, as they were in the Marke. But in our Markets, a fourth dicebat

CONVIVIUM FABULOSUM. 105

dicebat Philosophum versari in hoc mundo, quemadmodum illi versarentur in mercatu. Verum in nostris Emporiis quantum genus hominum solet obambulare, qui nec emunt nec vendunt, nec contemplantur otiose, sed observant sollicitè si possint involare quid. Atque quidam reperiuntur mire dextri in hoc genere, dicas natos Mercurio favente. Convivator delit fabulam cum coronide, ego dabo cum proximo. Nunc accipite quod nuper accidit Antwerpiae. Quidam sacrificus receperat illic mediocrem summam pecuniae, sed argenteae. Quidam impostor animadvertenterat id. Adit sacrificum, qui gestabat rumenam turgidam nummis in Zona; salutat civiliter, narrat sibi datum negotium a suis, ut mercaretur novum sacrum pallium paracho sui vicini, quae est summa vestis sacerdoti peragenti divinam rem. Rogat ut commodaret sibi tan-

Kind of Men uses to walk about, who neither buy nor sell, nor look about them idly, but watch carefully if they can sharp any thing. And some are found wonderfully dextrous in this Kind; you would say that they were born under the Favour of Mercury. The Master of the Feast has given a Story with a Conclusion, I will give you one with a Preface. Now hear what lately happened at Antwerp. A certain Priest had received there a moderate Sum of Money, but in Silver. A certain Cheat had observed it. He went to the Priest, who carried the Purse stuffed with Money in his Belt; he salutes him civilly; he tells him that he was employed by his Neighbours to buy a new Surplice for the Parson of their Town, which is the upper Garment of the Priest performing divine Service. He asks him that he would lend him a little of his Help, that he would go with him to those who sell such Gowns; that he might take it bigger or less by the
 K 2 tilium

106 CONVIVIUM FABULOSUM.

rillum operæ, ut iret secum ad eos, qui vendunt ejusmodi pallia; quo sumeret majus aut minus ex modo illius corporis, nam ipsius staturam videri sibi congruere vehementer cum magnitudine parochi. Cum hoc videretur leve officium, Sacrificus facile pollicitus est. Adeunt ædes cujusdam. Pallium prolatum est. Sacrificus induit. Venditor affirmat mirecongruere. Cum impostor contemplatus esset Sacrificum nunc a fronte, nunc a tergo, causatus est brevius a fronte quam esset par. Ibi venditor, ne contractus non procederet, negat id esse vitium pallii, sed turgidam crumenam efficere, ut brevitatem offenderet ea parte. Quid multa? Sacrificus deponit crumenam. Contemplantur denuo. Ibi impostor, Sacrificum averso, arripit crumenam, ac conjicit se in pedes. Sacerdos insequitur cursu ut erat pallia-

Measure of his Body, for his Stature seem'd to him to agree mightily with the bigness of the Parson. And as this seem'd a slight Service, the Priest easily promised. They go to the House of a certain Man. The Garment was produced. The Priest puts it on. The Seller affirms that it fitted wonderfully. When the Cheat had view'd the Priest one while before, another be'ind, he pretended that it was shorter before than was fit. There the Seller, lest the Bargain should not go forward, denies that to be the Fault of the Garment, but that the full Purse was the Occasion, that the Shortness offended on that Side. What needs many Words? The Priest lays down the Purse. They view him again. There the Cheat, the Priest being turn'd from him, whips up the Purse, and throws himself upon his Feet. The Priest follows him running as he was with the Surplice on, and the Seller the Priest. The Parson cries out stop
cus,

CONVIVIUM FABULOSUM. 107

tus, et venditor *Sacrificum*. *Sacrificus* clamat tenete *furem*, venditor clamat tenete *Sacrificum*, Impostor clamat cohibete *furentem Sacrificum*; et creditum est, cum viderent eum currere sic ornatum in publico; itaque dum alter est in mora alteri, Impostor effugit.

Ear Dignus qui pereat non simplici suspendio.

Ge. Nisi jam pendet.

Eu. Utinam non solus, sed una cum illo, qui favent talibus portentis in perniciem reipublicæ.

Ge. Non favent gratis Est Catena, quæ demissa in terras pergit agit ad Jovem.

Eu. Redeundum ad fabulas.

As. Ordo redit ad te, si fas est cogere regem in ordinem.

the Thief : The Seller cries out stop the Parson : The Cheat cries out stop the mad Priest. And it was believed, when they saw him run so dress'd the Streets ; wherefore whilst one is a Hindrance to the other, the Cheat got away.

Worthy to perish not by a single Hanging.

Unless he be hanged already.

I wish not he alone, but together with him they who favour such Monsters to the Ruin of the Common wealth.

They do not favour them for nothing. There is a Chain, which being let down upon the Earth reaches to Jupiter.

We must return to our Stories.

The turn is come to you, if it be lawful to force a King to order. Eu.

108 CONVIVIUM FABULOSUM.

Eu. Non cogar, imo
veniam volens in or-
dinem, alioqui essem
tyrannus, non rex, si
recusem leges quas
prescribo aliis.

As. Veruntamen
aiunt Principem esse
supra leges.

Eu. Istuc non est
omnino falso dictum,
si accipias principem
illum summum, quem
tum vocabant Cesa-
rem. Deinde si sic
accipias superiorem le-
gibus, quod alii coacti
servant utcumque, il-
lum prestare multo
cumulatius suapte spon-
te. Nam quod ani-
mus est corpori, hoc
est bonus princeps
reipublice. Sed quid
opus erat addere bonus,
quum malus princeps
non est Princeps;
quemadmodum impu-
rus spiritus qui inva-
sit corpus homini,
non est animus. Sed
ad fabulam, et ar-
tuler convenire, ut
rex adferam fabulam
regiam. Ludovicus

I will not be forc'd, nay
I will come willingly into
Order, otherwise I should
be a Tyrant, not a King, if
I should refuse the Laws
which I prescribe to others.

Nevertheless they say
a Prince is above the
Laws.

That is not altogether
falsely said, if you mean
by a Prince that great
one, which then they cal-
led Caesar, And then if
you so understand supe-
riour to the Laws, that
others being forc'd keep
them in some measure,
that he observes them
much more fully of his
own accord. For what the
Soul is to the Body, that
is a good Prince to the
Commonwealth. But what
need was there to add
good, since a bad Prince
is not a Prince; as an
impure Spirit, that has sei-
zed the Body of a Man,
is not the Soul. But to
the Story; and I think it
is fit, that I being a King,
should bring a Story of
King Lewis, King of
France, the Eleventh of
that Name, when Affairs

rex Galliarum undecimus ejus nominis, cum, rebus turbatis domi peregrinaretur apud Burgundiones, occasione venationis nactus est familiaritatem cum quodam Conone rustico homine sed simplicis ac sinceri animi. Nam Monarchæ delectantur hominibus hoc genus. Rex diverterat frequenter ad hujus ades ex venatu; et ut nonnunquam magni principes delectantur Plebeiis rebus, vescabatur et rapis apud eum cum magna voluptate. Mox ubi Ludovicus restitutus jam potiretur rerum apud Gallos, uxor submouit Cononem, ut commonefaceret regem veteris Hospiti, et adferret illi aliquot insignes rapas dono. Conon tergiversatus est se lufurum operam. Principes enim non meminisse talium officium. Sed uxor vicit: Conon deligit aliquot insignes rapas, accingitur itineri. Ve-

being in disorder at home, he sojourn'd among the Burgundians, on occasion of Hunting, got Acquaintance, with one Conon, a Country Fellow, but of an honest and sincere Mind; for Monarchs are delighted with Men of this Sort. The King turn'd frequently to his House after Hunting; and as sometimes great Princes are pleased with common Things, he eat Turnips with him with great Pleasure. Soon after when Lewis being restored now enjoyed the Kingdom amongst the French; the Wife advised Conon, that he should put the King in Mind of his old Entertainment, and should carry him some fine Turnips as a Present. Conon declined it, saying, that he should loose his Labour, for Princes did not remember such Services. But the Wife prevailed. Conon chooses out some fine Turnips, prepares for his Journey. But he being tempted with the Allurement of the Food, by little and little devoured them all, one only a very great one excepted. When Conon

110 CONVIVIUM FABULOSUM.

rum ipse captis ille.
cebra, cibi, paulatim
devoravit omnes, una
duntaxat insigniter
magna excepta. Ubi
Conon prorepisset in
aulam, qua rex erat
iturus, statim agni-
tus est a Rege, et ac-
cerfitus. Ille detulit
munus cum magna
alacritate, rex accepit
cum majori alacri-
tate, mandans cui-
dam e proximis, ut
reponeretur diligen-
ter inter ea quæ ha-
beret carissima. Ju-
bet Cononem prandere
secum; a prandio e-
git gratias Cononi,
et iussit mille corona-
tos numerari pro ra-
pa illi cupienti repe-
tere suum rus. Cum
fama hujus rei, ut fit,
pervagata esset per
omne regis famuli-
rium, quidam ex au-
licis dedit regi non
inelegantem equum do-
no. Rex intelligens
illum provocatum be-
nignitate quam præ-
stiterat Cononi, capta-
re prædam, accepit
munus vultu majorem
in modum alacri, et

had crept into the Hall,
where the King was to
pass, he was presently
known by the King, and
sent for. He offered his
Present with great Chear-
fulness; the King received
it with greater Chearful-
ness, ordering one of those
next him, that it should be
laid up diligently amongst
those Things which he
counted most dear. He
orders Conon to dine with
him; after Dinner he gave
Thanks to Conon; and
ordered a thousand Crowns
to be paid for his Turnip
to him desiring to return to
his own Country. When
the Fame of this Thing, as
it happens, had gone through
all the King's Servants, one
of the Courtiers gave the
King no unhandsome Horse
as a Present. The King un-
derstanding that he being
encouraged by the Kindness
which he had shewn to Co-
non, catch'd at a Prize, re-
ceiv'd the Present with a
Countenance more than or-
dinarily chearful; and ha-
ving called together his
Nobles, he began to consult
with what Present he
should make a return for
so fine and so valuable a
con-

CONVIVIVM FABULOSUM. III

convocatis primoribus, cepit consultare quo munere pensaret tam bellum tamque pretiosum equum. Interim qui donarat equum, concepit optimas spes animo, cogitans sic, si sic pensavit rapam donatam a Ru-
flico, quanto munificentius pensaturus est talem equum oblatum ab aulico. Cum alius responderet aliud regi consultanti veluti de magna re, et captator lactatus esset diu vana spe, tandem rex inquit, venit mihi in Mentem quod donem illi, et quod opiam ex proceribus accersito, dixit in aurem, ut adferret id quod reperiret in cubiculo (simulque designat locum) obvolutum diligenter serico. Rapa adfertur. Rex donat eam sua manu aulico, ut erat obvoluta, addens, equum videri sibi bene pensatum cimelio quod constitisset sibi mille coronatis. Aulicus digressus, dum tollit lin-

Horse. In the mean time he who had given the Horse, conceived rich Hopes in his Mind, thinking thus, if he made such a Return for a Turnip presented by a Country Fellow, how much more generously will he make a Return for such a Horse given him by a Courtier. When one answered one thing, another another to the King, consulting as about a grand Affair, and this catching Fellow had been fed a long time with vain Hopes, at last the King says, it comes into my Mind what I should give him, and one of the Nobles being called to him, he whispered in his Ear, that he should bring that which he should find in his Bed-Chamber, (and at the same time he describes the Place) wrapped up diligently in Silk. The Turnip is brought. The King gives it with his own Hand to the Courtier, as it was wrapped up, adding, that the Horse seemed to him well paid for with a precious thing which had cost him a thousand Crowns. The Courtier going away, whilst he takes

112 CONVIVIUM FABULOSUM.

reum, reperit pro thesauro non carbones, ut ajunt, sed rapam jam subaridam. Ita ille captator captus risui fuit omnibus.

off the Cloth, finds for a Treasure, not Coals, as they say, but a Turnip now dry. Thus that catching Fellow being catch'd was a laughing Stock to every Body.

A. Jam si permit-
tis, rex, ut Plebeius
loquar regalia, refe-
ram quod ex tua fa-
bula venit in men-
tem de eodem Ludo-
vico. Nam ut ansa
trahit ansam, ita fa-
bula fabulam. Cum
quidam famulus vi-
disset pediculum re-
pentem in regia veste,
flexis genibus, et ma-
nu sublata, significat
se velle præstare nescio
quid officii. Ludovi-
co præbente se, sus-
civit pediculum, et
abjecit clam. Rege
rogante quid esset, pu-
duit fateri. Cum rex
instaret, fassus est fu-
isse pediculum. Est
lætum omen, inquit,
declarat enim me esse
hominem, quod hoc
genus vermiculorum
infestet hominem pe-
culiariter, præsertim
in adolescentia. jus-
sitque quadraginta co-

Now if you permit me,
O King, that I being a Com-
moner should speak of things
belonging Kings. I will re-
relate what upon your
Story comes into my Mind
of the same Lewis. For as a
Link of a Chain draws a
Link, so does a Story a Sto-
ry. When a certain Servant
had seen a Louse creeping
upon the King's Coat, on his
bended Knees, and with
his Hand held up, he signi-
fies that he would perform
some Office or other. Lewis
offering himself, he took off
the Louse, and threw it
away privately. The King
asking what it was, he was
ashamed to confess. When
the King urged him, he
confessed that it was a
Louse. It is a joyful O-
men, quoth he, for it de-
clares that I am a Man, be-
cause this kind of Vermin
does infest Man peculiarly,
especially in his Youth, and
he ordered forty Crowns to
be paid him for his Ser-

ronatos

CONVIVIVM FABULOSUM. 113

ronatos numerari pro officio. Post aliquam multos dies, alter quidam, qui viderat tam humile officium cessisse feliciter illi, nec animadvertens plurimum interesse facias quid ex animo an arte, aggressus est regem simili gestu, ac rursus illo prabente se. simulabat se tollere quiddam e regia veste, quod mox abjiceret. Cum Rex urgeret tergiversantem, ut diceret quid esset, pudore mire simulato, tandem respondit, esse publicem. Rex intellecto furo, quid, inquit, an tu facies me canem? Jussit hominem tolli ac quadraginta plagas infligi pro quadraginta coronatis captivis.

Philyth. Non est tutum, ut audio, ludere cum regibus facetiis, quæ immodum enim leones præbent se nonnunquam placide fricant, iidem, ubi lubitum est, sunt Leones, et collusor jacet. Ita-

vice. After a good many Days, some other, who had observ'd that so mean a Service had fallen out luckily for him, and not minding that there is a great deal of difference whether you do a thing from the Heart, or by Art, accosted the King with the like Gesture, and again he offering himself, he pretended that he took something from the King's Coat, which presently he threw away. When the King urged him declining it, to tell what it was, shame being wonderfully counterfeited, at length he answered that it was a Flea. The King having understood the Roguery, What, quoth he, will you make me a Dog? He ordered the Fellow to be taken away, and forty Stripes to be given him for the forty Crowns he caught at.

Is is not safe, as I hear, to play with Kings in Wagery; for as Lyons offer themselves sometimes quietly to one that rubs them, the same, when they please, are Lyons, and their Play-fellow lies dead. In like manner Kings favour.

114 CONVIVIUM FABULOSUM.

dem Reges farent. Sed adferam fabulam non dissimilem tuæ fabulæ, ne recedamus interim a Ludovico, cui erat pro delectamento fallere hiantes Corvos. Acceperat dono alicunde decem millia coronatorum. Quoties autem nova pecunia obtingit principibus, omnes officarii venantur, et captant aliquam partem prædæ. Id non fugiebat Ludovicum. Cum igitur ea pecunia ex prompta esset in Mensa, quo magis invitaret spem omnium, sic locutus est circumstantibus. Quid, an non videor vobis opulentus Rex? Ubi collocabimus tantam vim pecuniæ? Est donatitia, convenit donari vicissim. Ubi nunc sunt amici, quibus debeo pro suis officiis in me? Adfint nunc priusquam hic thesaurus effluat: Ad hanc vocem permulti accurrere, nemo non sperabat aliquid sibi. Cum Rex vidisset aliquem inhiantem maxi-

But I will bring a Story not unlike your Story, that we may not depart in the mean Time from Lewis to whom it was a Diversion to deceive gaping Crows. He had received as a present from somebody ten thousand Crowns. But as often as new Money has come in to Princes, all the Officers hunt for it, and endeavour to catch some Part of the Prize. That did not scape Lewis. When therefore that Money had been drawn out upon the Table, that he might raise the more the Hope of all, thus he spoke to them standing about him. What, do not I seem to you a rich King? Where shall we dispose of so great a Quantity of Money? It is given, it is fit it be given again. Where now are my Friends to whom I am indebted for their Services to me? Let them come now, before this Treasure be gone: Upon this Saying a great many

CONVIVIUM FABULOSUM. 115

me, et jam devorantem pecuniam oculis, conversus ad eum, inquit, amice, quid tu narras? Ille commemorabat, se aluisse Regios Falcones diu, summa fide, nec sine gravibus impendiis. Alius adferebat aliud; quisque exaggerabat suum Officium verbis, quantum poterat. Rex audiebat omnes benigne, et comprobabat Orationem singulorum. Hec consultatio dilata est in longum tempus, quod torqueret omnes diutius spe metuque. Primus Cancellarius a stabat inter eos: Nam jusserat et hunc acciri. Is prudentior ceteris, non prædicabat sua Officia, sed agebat spectatorem fabula. Tandem Rex conversus ad hunc inquit, quid narrat meus Cancellarius? Ille solus petit nil, nec prædicat sua Officia. Ego, inquit Cancellarius, accipi plus a regia be-

came in, every Body hoped for something to himself. When the King saw one gaping at it very much, and now devouring the Money with his Eyes, being turn'd to him, he says, Friend, what do you say? He said, that he had maintained the King's Hawks a long time with great Faithfulness, and not without great Charges. Another acknowledged another thing; every Man magnified his Office by Words as much as he could. The King heard all kindly, and approved of the Speech of every one. This Consultation was continued for a long time, that he might torment them all the longer with Hope and Fear. The first Chancellor stood amongst them; for he had ordered him also to be called. He more prudent than the rest, did not extol his Services, but acted the Spectator of the Play. At last the King being turned to him says, what says my Chancellor? He alone asks for nothing, nor does he extol his Services. I, says the Chancellor, have receiv'd more from the Royall Bounty, than

116 CONVIVIUM FLABULOSUM.

nignitate, quam promeruerim; nec sum magis sollicitus de ulla re, quam ut respondeam Regiæ munificentia in me, tantum abest ut velim flagitare plura. Tum rex inquit, unus igitur omnium non egos pecunia? Tua benignitas, inquit alter; jam prestitit ne egerem. Ibi Rex versus ad alios inquit, nã ego sum magnificentissimus omnium regum, qui habeam tam opulentum Cancellarium. Heic spes accensa est magis omnibus, futurum ut pecuniâ distribueretur cæteris, quandoquidem ille ambiebat nihil. Ubi Rex lussisset ad hunc modum satis diu, cœgit Cancellarium, ut auferret totam eam summam domum. Moxque versus ad cæteros jam mæstos, vobis eris expectanda, inquit, alia Occasio.

Phil. Fortasse videbitur frigidius, quod sum narraturus: Pro-

I have deserved; nor am I more concern'd about any thing, than that I may answer the Royal Bounty towards me, so far am I from desiring to ask more. Then the King says, do you alone therefore of all not want Money? Your Bounty says the other, has already secured me from wanting. There the King being turn'd to the others says, truly I am the most magnificent of all Kings, who have so rich a Chancellor. Here Hope was kindled more in all, that it would come to pass, that the Money would be distributed to the rest, seeing he desired nothing. When the King had payed in this manner long enough, he forced the Chancellour to take all that Sum Home. And by and by being turn'd to the rest, now sad, you must wait, says he, another Occasion.

Perhaps it will appear flat which I am going to tell; wherefore I bar the inde

CONVIVIUM FABULOSUM. 117

inde deprecor suffi-
onem mali doli fu-
cive ; ne videar am-
bisse immunitatem de
industria. Quidam
adiit eundem Ludo-
vicum, petens ut jibe-
ret munus, quod for-
te vacabat in eo pa-
go, in quo habita-
bat, transferri in ip-
sum. Rex, audita
petitione, respondit ex-
pedite, efficies nihil.
Petitor etiam mox
actis gratias Regi dis-
cessit. Rex colligens
ex ipsa fronte, esse
hominem non omni-
no sinistri ingenii, sus-
picansque illum non
intellexisse quod re-
spondisset, jubet eum
revocari. Redit. Tum
Rex inquit, intellex-
ras quid responderim
tibi ? Intellexi. Quid
igitur dixi ? Me effec-
turum nihil. Cur
igitur agebas gratias ?
Quoniam, inquit, est
quod a me domi ;
proinde persecuturus
eram ancipitem spem
hic, meo magno in-
commodo : Nunc in-
terpretor beneficium,
negasse beneficium ci-
to, meque lucratum

Suspicion of evil Deceit, or
Roguery, that I may not
seem to have sought Immu-
nity on purpose. A certain
Man went to the same Lewis,
desiring that he would or-
der an Office, which by
chance was vacant in that
District, in which he li-
ved, to be conferred upon
him. The King, having
heard his Petition, answer-
ed readily, you will do no-
thing. The Petitioner like-
wise presently having gi-
ven Thanks to the King
departed. The King gather-
ing from his very look,
that he was a Man by no
Means of dull Parts, and
suspecting that he did not
understand what he had
answered him, orders him
to be called back. He re-
turns. Then the King says,
did you understand what
I answered you ? I did
understand. What then
did I say ? That I should
effect nothing. Why there-
fore did you give Thanks ?
Because, says he, I have
something to do at home,
and therefore I should have
pursued doubtful Hopes
here to my great Loss ;
now I construe it as a
Kindness to deny the Kind-
ness quickly, and that I

118 CONVIVIUM FABULOSUM.

quicquid eram perditurus, si lactatus fuisset *vana spe*. Ex eo responso Rex conjectans *minime segnem hominem*, ubi percunctatus esset *pauca*, habebis, inquit, quod petis, quo *agas mihi gratias bis*: Simulque versus ad *Officiarios*, expediantur diplomata huic, inquit, *sine mora*, ne hæreat heic diu suo damno.

Eu. Non deceat quod referam de Ludovico, sed malo de nostro Maximiliano. Qui, ut nequaquam solitus est deludere pecuniam, ita erat clementissimus in eos qui decederant, modo commendarentur titulo Nobilitatis. Cum vellet opitulari cuidam juveni ex hoc genere hominum, mandavit illi legationem, ut peteret centum millia florenorum a quadam civitate nescio quo titulo. Titulus autem erat talis, ut si quid impetratum esset dex-

have gained *whatsoever* I should have lost, if I had been fed by *vain Hopes*. By that answer the King guessing him to be no *dull Man*, when he had asked him a few things, you shall have, quoth he, what you desire, that you may give me Thanks twice: And at the same time turning to the *Officers*, let the Patents be made ready for him, saith he, without delay, that he may not stay here long to his Loss.

I want not something to relate of Lewis, but I had rather tell of our Maximilian. Who, as he used not to bury his Money, so he was very merciful to those who had spent their Estates, so they were recommended by a Title of Nobility. Being desirous to help a certain young Man of this sort of Men, he committed to him a Deputation, that he should demand a hundred thousand Florens from a certain City upon I know not what Title. But the Title was such, that if any thing was obtained by the Dexterity of the Deputy, it might be reckoned

teritate

CONVIVIVM FABULOSUM. 119

teritate legati posset duci pro lucro. Legatus extorsit quinquaginta millia, reddidit Cæsari triginta. Cæsar letus in sperata præda dimisit hominem, inquirens nihil præterea. Interea quæsitores et rationales olfecerant plus acceptum fuisse quam exhibitum: interpellant Cæsarem, ut accerferet hominem. Accitus est, venit illico. Tum Maximilianus inquit, audio te accepisse quinquaginta millia. Fassus est. Exhibuisti non nisi triginta. Fassus est et hoc. Reddenda est ratio, inquit. Promissit se facturum, et discessit. Rursum cum nihil esset actum, Officiariis inerpellantibus, revocatus est. Tum Cæsar inquit, nuper iussus es reddere rationem. Memini inquit ille, et sum in hoc. Cæsar suspicans rationem nondum esse satis subductum illi, passus est illum abire sic. Cum sic eluderet,

as clear Gain: The Deputy got fifty thousand, he return'd Cæsar thirty. Cæsar being glad of this unexpected Booty dismissed the Man, inquiring nothing further. In the mean Time the Treasurers and Auditors had smell'd out, that more was received than given in: They speak to Cæsar, that he would send for the Man: He was sent for, comes presently. Then Maximilian says, I hear that you received fifty thousand. He confessed it. You gave in but thirty. He confessed that too. You must give an Account, says he; he promised he would do it, and departed. Again when nothing was done, the Officers speaking ing to Cæsar, he was recalled. Then Cæsar says, lately you were ordered to give an Account. I remember, says he, and I am about it. Cæsar suspecting that his Account was not yet sufficiently drawn up by him, he suffered him to go away so. When he thus evaded, the Officers press'd the Matter mightily, crying out that it was not to

220 CONVIVIUM FABULOSUM.

officiarii instabant
vehementer, clamis-
santes non esse feren-
dum, ut ille illuderet
Cæsari tam palam.
Persuadent ut accer-
sitius iuberetur exhibe-
re rationem inibi, ip-
sis presentibus. Cæsar
annuit. Accitus ve-
nit illico, nihil ter-
giversatus. Tum Cæ-
sar inquit, nonne pol-
licitus es rationem?
Pollicitus, respondit
illa. Opus est jam,
inquit, nec est locus
tergiversandi amplius.
Ibi juvenis inquit sat
decore. Non detrec-
to rationem, invictis-
sime Cæsar; ve-
rum non sum admo-
dum peritus hujus-
modi rationum, ut qui
nunquam reddiderim:
Isti qui assident sunt
peritissimi talium ra-
tionum: si videro vel
semel quemadmodum
illi tractent hujusmodi
rationes, ego imitabor
facile. Rogo jubeas
illos vel edere exem-
plum, videbunt me
docilem. Cæsar sen-
sit dictum nominis,
quod hi non intelli-ge-

be born with, that he
should play upon Cæsar so
openly. They persuade
him that being sent for
he should be ordered to give
in his Account there, whilst
they were by. Cæsar a-
grees. Being sent for he
comes quickly, not at all
declining it. Then Cæsar
says, did not you pro-
mise an Account? I did,
replied he. It must be
just now, says he, nor is
there Room for declining
it any longer. There the
young Man says dexterously
enough, I do not refuse
an Account most invinci-
ble Cæsar; but I am not
very much skilld in such
Accounts, as who never
gave any in: Those who
sit by are very skilful in
such Accounts, if I see
but once how they manage
such Accounts, I shall imi-
tate them easily. I de-
sire you would com-
mand them but to set
me an Example, they
shall see me teachable.
Cæsar understood the Say-
ing of the Man, which
they did not understand,
against whom it was
said; and smiling says,
you say true, and de-
part,

CONVIVIUM FABULOSUM. 122

bant, in quos dicebatur; ac subridens inquit, narrao verum, et postulas equum. Ita dimisit juvenem: subindicabat enim illos solere reddere rationem Cæsari, quem admodum ipse reddiderat; nimirum, ut bona pars pecunie remaneret penes ipsos.

Le. Nunc est tempus, ut fabula descendat ab equis ad asinos, ut aiunt, a regibus ad Antonium sacrificum Lovaniensem; qui fuit in deliciis Philipo cognomento bono. Feruntur multa hujus viri, vel jucunde dicta, vel jocose facta, sed pleraque sordidiora. Nam solebat condire plerisque suos lusus quodam unguento, quod non sonat admodum eleganter, sed olet pejus. Deligam unum ex mundioribus. Invenit unum atque alterum bellum homunculum obvios forte in via. Cum redisset domum, reperit culinam frigidam. Nec

mand what is reasonable. So he dismissed the young Fellow. For he intimated that they used to give Account to Cæsar, as he had given his, to wit, that a good part of the Money should remain with them.

Now it is Time, that the Story should descend from Horses to Asses, as they say, from Kings to Antony the Priest of Lovain, who was in Favour with Philip by Surname the Good. There are reported many Things of this Man, either pleasantly said, or jocosely done, but most of them nasty. For he used to season most of his Mirth with a certain Ointment, which does not sound very neatly, but smells worse. I will choose one of the cleaner. He had invited one and another pretty Fellow that met him by chance in the Street. When he was returned home, he finds the Kitchen cold. Nor was there any Money in his Pocket, which was

122. CONVIVIVM FABULOSUM.

erat natus in lotu- not unusual with him.
lis, quod nequaquam Here was need of speedy
erat insolens illi. Heic Contrivance. He withdrew
erat opus celeri confi- himself silently, and en-
lio. Subduxit se ta- tring the Kitchen of an U-
citius et ingressus culi- surer, with whom he had
nam feneratoris, qui- a familiar Acquaintance,
cum illi erat famili- because he dealt frequently
aritas, quod ageret with him. The Maid be-
frequenter cum illo. ing gone aside, he took off
Famula digressa; sub- one of the Brazen Pots,
duxit unam ex aneis together with the Flesh now
ollis, una cum carni- boiled, and carried it cove-
bus jam coctis, ac de- red under his Coat home;
ferebat dat coque, ju- gives it to the Cook-Maid,
bet carnes et jus proti- orders the Flesh and Broth
nus effundi in aliam immediately to be poured
fictilem ollam; simul- out into another earthen
que ollam feneratoris Pot, and at the same time
defricari donec nite- the Pot of the Usurer to be
ret. Eo facto, mittit rubbed 'till it was bright.
puerum ad fenerator- That being don', he sends
tem, qui deposito pig- a Boy to the Usurer, who
nore, sumat mutuo leaving it in Pawn should
duas drachmas a fene- borrow two Drahms of the
ratoris, sed accipiat chi- Usurer, but should take a
rographum, quod te- Note, that should testify
staretur talem ollam that such a Pot was sent
missam ad ipsum. Fa- to him. The Usurer not
nerator non agnoscens knowing the Pot, as being
ollam, utpote defric- rubbed and bright, takes
tam ac nitentem, reci- the Pawn, gives the Note,
pit pignus, dat Chiro- and pays the Money. With
graphum, et numerat that Money the Boy buys
pecuniam; ea pecunia Wine. Thus Provision was
puer emit vinum. Ita made for a Feast. At last
prospectum est con- when Dinner was a prepa-
vivio. Tandem cum ring for the Usurer, the Pot
prandium

CONVIVIUM FABULOSUM. 123

prandium appareretur
 feneratori, olla desi-
 derata est. Hic iur-
 giu adversus coquam.
 Cum ea gravaretur,
 affirmavit constanter
 neminem fuisse eo die
 in culina præter An-
 tonium. Videbatur
 improbum suspicari
 hoc de sacrificio. Tan-
 dem itum est ad il-
 lum: Exploratum an
 olla esset apud illum,
 at nulla reperta est.
 Quid multis? Olla
 flagitata est ab illo
 serio, quod solus in-
 gressus esset culinam
 quo tempore desidera-
 ta est. Ille fassus
 est sumpsisse mutuo
 quandam ollam, sed
 quam remisisset illi
 unde sumpserat. Cum
 illi pernegarent id, et
 contentio incaluisset
 Antonius, aliquot te-
 stibus adhibitis, in-
 quit, videte quam pe-
 riculosum est agere
 cum hominibus horum
 temporum sine chiro-
 grapho; actio furti
 prope modum inten-
 deretur mihi, ni habe-
 rem manum feneratoris,
 et protulit syngra-

was missing. Upon this
 there was a Brawl with
 the Cook Maid. When she
 was grievously charged,
 she affirmed constantly
 that no Body had been
 that Day in the Kitchen
 besides Antony. It seem-
 ed wicked to suspect this
 of a Priest. At length
 they went to him; searched
 whether the Pot was with
 him, but none was found.
 What needs many Words?
 The Pot was demanded of
 him in earnest, because he
 alone had entred the Kit-
 chen, at what time it was
 missing. He confessed he
 borrowed a certain Pot,
 but which he had sent
 back to him, of whom he
 had it. When they deny'd
 it, and the Contention
 grew warm, Antony, some
 Witnesses being taken to
 him, says, see how dange-
 rous it is to deal with
 Men of these Times with-
 out a Note: An Action
 of Theft would be almost
 laid against me, unless
 I had the Hand of the
 Usurer; and he produced
 the Note. The Roguery
 was understood; the Sea-
 ry was spread through
 the whole Country with
 pham

124 CONVIVIUM FABULOSUM.

pham. *Dolus* intellectus est: *Fabula* dissipata est per totam regionem cum magno risu, ollam oppignoratam ipsi cuius erat. Homines favent huiusmodi dolis libentius, si commissi sint in odiosas personas, praesertim eos qui solent imponere aliis.

Ad. Næ tu aperuisti nobis mare fabularum, nomina o Antonio: Sed referam duntaxat unam, eamque brevem, quam audiui nuperrime. Aliquot belli homunculi, ut dicunt, agitabant convivium simul, quibus nihil in vita prius quam ridere. Inter hos erat Antonius, atque item alter, et ipse celebris in hoc genere laudis, et velut amulus Antonii. Perro quemadmodum inter Philosophos, si quando conveniunt quasiuncula solent proponi de rebus nature, ita heic statim questio nata est. quam pars hominis esset honestis-

a great deal of Laughter, that the Pot was pawn'd to him whose it was. Men favour such Tricks the more willingly, if they are practis'd upon odious Persons, especially those who are wont to impose upon others.

Truly you have opened to us a Sea of Stories, by naming Anthony: But I will relate only one, and that a short one, which I heard very lately. Some pretty little Fellows, as they call them, kept a Feast together, with whom nothing in Life is better than laughing. Amongst these was Antony, and likewise another, he also famous in this Sort of Praise, and as it were a Rival of Anthony. Moreover as amongst Philosophers, if at any Time they meet, little Questions use to be propos'd about the Things of Nature, so here immediately a Question arose, what Part of Man was the most honourable. One guess'd the Eyes, another the Heart, another the

sima.

CONVIVIVM FABULOSUM. 125

*suma. Alius divina-
bat oculos, alius cor,
alius cerebrum, a-
lius item aliud, et
quisque adferebat ra-
tionem suæ divinati-
onis. Antonius ius-
sus dicere sententiam
dixit os videri sibi ho-
nestissimam partem om-
nium, et addidit ne-
scio quam causam.
Tum ille alter ne quid
ipsi conveniret cum
Antonio, respondit, e-
am partem qua fede-
mus videri sibi hone-
stissimam. Cum id vi-
deretur absurdum om-
nibus, attulit hanc
causam, quod is duce-
retur vulgo honoratissimus, qui primus con-
tenderet, hoc honoris
competere parti quam
dixisset. Applausum
est huic sententiæ, et
risum est affatim.
Homo placuit sibi de
hoc dicto, et Antonius
visus est victus in eo
certamine. Antonius
dissimulavit, qui non
detulerat primam lau-
dem honestatis ori ob
aliud, nisi quod sci-
ret illum velut amu-
lum suæ gloriæ nomi-
natum. Diversam par-*

*Brain, another likewise
another Thing, and every
one gave a Reason of his
Guess. Antony being or-
dered to declare his Opini-
on, said that the Mouth
seemed to him the most ho-
nourable Part of all, and he
added I know not what
Reason. Then that other,
that he might not in
any Thing agree with An-
tony, answered that that
Part on which we sit, seem-
ed to him the most honour-
able. When that appear-
ed absurd to all, he gave
this Reason, that he was
reckoned commonly the most
honourable, who first sat
down, that this Honour be-
longed to the Part which
he had named. They ap-
plauded this Opinion and
laughed heartily. The
Man was pleased with him-
self for this saying, and An-
tony seemed conquered in
that Dispute. Antony took
no Notice, who had not
given the chief Praise of
Honour to the Mouth for
any Thing else, but that
he knew that he, as the
Rival of his Glory, would
Name the quite contrary
Part. After some Days,
when both of them were
sum.*

126 CONVIVIUM FABULOSUM.

tem. Post aliquot dies, cum uterque vocatus esset iurus ad idem convivium, Antonius ingressus offendit æmulum confabulantem cum aliquot aliis, dum cena adornatur, et aversus emisit clarum ventris crepitum ante faciem alterius. Ille indignatus inquit, abi scurra, ubinam didicisti istos mores? Tum Antonius inquit, etiam indignaris? Si salutassem te ore, resalutasses, nunc saluto te parte corporis, vel te iudice, honestissima omnium, et vocor scurra. Sic Antonius recuperavit gloriam amissam prius. Diximus omnes, superest ut iudex pronuntiet.

Ge. Faciam id, sed non priusquam quisque ebiberit suum Cyathum. En auspicio, sed lupo in Fabula.

Po. Levinus Panagathus adfert haud lævum Omen.

invited again to the same Feast, Antony entering finds his Rival talking with some others, whilst Supper is a getting ready, and turning his Back of him, he let fly a rousing F---t before the Face of the other. He being mad says, get you gone you rude Droll, where did you learn those Manners? Then Antony says, what are you angry? If I had saluted you with my Mouth, you would have saluted me again, now I salute you with a Part of the Body, even you being Judge, the most honourable of all, and I am called a rude Droll. Thus Antony recovered the Glory lost before. We have all said, it remains that the Judge pronounce Sentence.

I will do it, but not before every Man drinks of his Glass. Lo I begin, but the Wolf in the Fable.

Levinus Panagathus brings no unlucky Omen.

Le.

CONVIVIUM FABULOSUM. 127

Le. Quid actum est
inter tam lepidos con-
gerrones.

What has been a doing
amongst such pretty Com-
panions.

Po. Quid aliud ?
certatum est fabulis,
donec lupus interve-
nires.

What else ? We have
been contending in Sto-
ries, till you as a Wolf
came in.

Le. Huc igitur ad-
sum, ut perficiam fa-
bulam : Volo vos om-
nes prandere pran-
dium Theologicum
apud me cras.

Hither therefore I am
come, that I may finish
the Farce : I desire you all
to take a Theological
Dinner with me to Mor-
row.

Ge. Promittis Sey-
thicum convivium.

You promise us a Sey-
thian Feast.

Le. Nisi fatebimini
hoc fuisse jucundius
vobis fabuloso convi-
vio, non recuso dare
penas in cana. Nihil
jucundius quam cum
nuga tractantur serio.

Unless you confess that
this was more pleasant
to you than the Fabulous
Feast, I do not refuse to
suffer Punishment at Sup-
per. Nothing is more
pleasant than when Trifles
are handled seriously.





CHARON.

Charon, Genius, Alastor.

C. *QUID* ita
Q *properas ge-*
stiens Ala-
stor?

WHY do you hasten
W so rejoicing *A-*
lastor?

Al. O Charon, o-
portune tu quidem.
Properabam ad te.

O Charon, you come in
good Time indeed. I was
hastening to you.

Ch. *Quid novæ*
rei?

What News!

Al. *Fero nuntium*
futurum latissimum ti-
bi Proserpinæque?

I bring News that will
be very joyful to you and
Proserpine.

Ch. *Effer igitur*
quod fers, et exonera
te.

Declare then what you
bring, and unloaden your
self.

Al. *Furiæ gesserunt*
suum negotium non
minus gnaviter quam
feliciter, infecerunt
omnes partes orbis
tartareis malis, dissi-

The Furies have done
their Business no less di-
ligently than happily,
they have infected all the
Parts of the World with
hellish Evils, Quarrels,
dis,

diis, bellis, latrociniis, pestilentis, adeo ut jam sint plane calvæ, emissis colubris, et obambulent exhaustæ venenis, quærentes quicquid viperarum atque aspidum est usquam, quando sint tam glabræ quam ovum, et non habent pilum in capite, nec quidquam efficacis succi in pectore. Proinde tu fac appares Cymbam ac Remos; mox enim tanta Multitudo umbrarum ventura est, ut verear ne non sufficias transmittendis omnibus.

Ch. *Ista non fuge-
rant nos.*

Al. *Unde rescieras?*

Ch. *Ossa pertulerat
ante biduum.*

Al. *Nihil est velocius illa dea. Sed quid igitur tu cessas hic.*

Ch. *Ita nimirum res
ferebat. Profectus sum*

Wars, Robberies, Plagues, so that now they are quite bald, having discharged their Snakes, and walk about exhausted of their Poisons, seeking whatsoever Vipers and Asps there are any where, seeing they are as bare as an Egg, and have not a Hair upon their Head, nor any Thing of effectual Juice in their Breast. Wherefore do you see you make ready your Boat and Oars; for by and by so great a multitude of Ghosts will come, that I am afraid lest you shou'd not be sufficient to ferry them all over.

*Those Things were not
unknown to us.*

*From whom had you
heard them?*

*Ossa brought us News
two Days before.*

*Nothing is swifter than
that Goddess. But why
then do you loiter here.*

*So forsooth the Matter
obliged me. I came hither*
M 2 *huc,*

*huc, ut compararem
mihi aliquam vali-
dam triremem, nam
mea Cymba jam pu-
tris vetustate ac fu-
tilis non suffecerit huic
operi, si sunt vera,
quæ Offa narravit,
quanquam quid opus
erat Offa? res ipsa
compellit, nam feci
naufragium.*

*that I might provide my
self some strong Gally, for
my Boat now rotten with
Age and patched up, will
not be sufficient for this
Work; if those Things are
true which Offa told, al-
tho' what need was there
of Offa? the Thing it self
obliges me. For I have
been Shipwreck'd.*

*Al. Nimirum to-
tus destillas, suspica-
bar te redire e Bal-
neo.*

*Indeed you drop all over,
I suspected you were re-
turning from the Bath.*

*Ch. Imo enatabam
e Stygia Palude.*

*Nay marry I swam out
of the Stygian Lake.*

*Al. Ubi reliquisti
Umbras?*

*Where did you leave the
Souls?*

*Ch. Natant cum
Ranis.*

*They are swimming with
the frogs.*

*Al. Sed quid nar-
ravit Offa?*

But what said Offa?

*Ch. Tres Monar-
chas orbis ruere in
mutuum exitium ca-
pitalibus odi's. Nec
ullam partem Orbis
Christiani esse immu-
nem a furiis, nam il-*

*That three Monarchs of
the World were rushing
upon mutual Destruction
with capital Hatreds. And
that no Part of the Christian
World was free from the
Furies, for those three*

*fratres pertrahunt omnes reliquos in consortium belli. Omnes esse talibus animis, ut nemo velit cedere alteri; nec Danum, nec Polonum, nec Scotum, nec vero Turcam esse in otio; moliri dira: Pestilentiam sevigere ubique, apud Hispanos, apud Britannos, apud Italianos, apud Gallos. Ad hæc novam luem natam ex varietate opinionum, quæ sic vitia-
vit animos omnium, ut sit nulla sincera amicitia usquam; sed frater diffidat fratri, nec uxori conveniat cum marito. Spes est, magnificam perniciem hominum nascituram hinc quoque olim, si res pervenerit a linguis et calamis ad manus.*

draw all the rest into a share of the War. That they all were of such Minds, that no one would yield to another; neither the Dane, nor the Pole, nor the Scot, nor indeed the Turk was at quiet; that they attempted dismal Things; that the Plague raged every where, amongst the Spaniards, amongst the Britains, amongst the Italians, amongst the French. Besides that there was a new Plague risen from the Variety of Opinions, which has so vitiated the Minds of all, that there is no sincere Friendship any where, but Brother distrusts Brother, nor does the Wife agree with her Husband. There is Hopes, that a noble Destruction of Men will arise from hence too hereafter, if the Thing comes from Tongues and Quills to Hands.

Al. Offa narravit omnia hæc verissime; nam ipse vidi plura his oculis, assiduus comes et adjutor furiarum, quæ nullo tempore declararunt se

Offa told all these Things very truly; for I saw more with these Eyes, being a constant Companion and Assistant of the Furies, which at no Time
magis

magis dignas suo nomine.

declared themselves more worthy of their Name.

Ch. Atqui periculum est, ne quis Daemon exoriatur, qui adhortetur subito ad pacem; et animi mortalium sunt mutabiles. Nam aud'o esse quendam Polygraphum apud superos, qui non desinit infectari bellum calamo, et adhortari ad pacem.

But the Danger is, lest any Demon should start up, that should exhort them suddenly to Peace; and the Minds of Mortals are changeable. For I hear there is a certain Scribler with those above, that does not cease to rail at the War with his Pen, and exhort them to Peace.

Al. Ille canit furdis jam pridem. Olim scripsit querimoniam prostrata pacis, nunc scripsit epitaphium eidem extinctae. Sunt alii contra, qui juvent nostram rem non minus quam ipsae furiae.

He sings to those that have been deaf long since. Long since he writ a Complaint of vanquished Peace, now he has writ an Epitaph to the same being Dead. There are others on the other Hand, who help on our Business no less than the Furies themselves.

Ch. Quinam isti?

Who are they?

Al. Sunt quadam animalia pullis, et candidis palliis, cinericiis tunicis, ornata variis plumis. Hæc nunquam recedunt ab aulis principum: Instillant in aurem a.

They are certain Animals in black and white Garments, with Ash-coloured Tunicks, adorn'd with divers Feathers. These never depart from the Courts of Princes: They instill into their Ear the Love of
n.o.

morem belli: Hortantur proceres et plebem eodem: Clamitant in Evangelicis concionibus, bellum esse justum, sanctum et pium. Quoque magis mireris fortem animum hominum, clamitant idem apud utramque partem. Apud Gallos concionantur Deum stare pro Gallis, nec posse vinci, qui habeat Deum protectorem. Apud Anglos et Hispanos, hoc bellum non geri a Cesare, sed a Deo. Tantum præbeant se fortes viros, victoriam esse certam. Quod si quis interciderit, eum non perire, sed recta subvolare in coelum, armatum sicut erat.

Ch. Et tanta fides habetur istis?

Al. Quid non potest simulata Religio? Huc accedit juvenus, impetritis rerum, sitis gloriæ, ira, animus pronus natura ad id quo vocatur. His facile imponitur, nec plau-

War: They advise the Nobles and common People to the same. They bawl out in their Sermons, that the War is just, holy and pious. And that you may the more admire the stout Mind of the Men, they say the same with both sides. Amongst the French they preach that God stands up for the French, and that he cannot be conquered, who has God for his Protector. Amongst the English and Spaniards, that this War is not carried on by Cesar, but by God. Let them only shew themselves stout Men, the Victory is certain. But if any one falls, that he does not perish, but fly directly into Heaven, arm'd as he was.

And is so great Credit given to them?

What cannot pretended Religion do? To this is added Youth, Ignorance of Things, a Thirst of Glory, Anger, a Mind prone by Nature to that to which it is invited. These are easily imposed upon, nor
strum

frum perpellitur difficile, propendens ad ruinam suapte sponte.

is the Waggon pushed on difficultly, that leans towards a Fall of it self.

Ch. Ego labens fectero aliquid boni istis animalibus.

I would willingly do some good to those Animals.

Al. Appara lautum convivium. Potes nihil gratius.

Prepare a fine Feast. You can do nothing more acceptable.

Ch. Ex malvis, lupinis et porris, nam non est alia annona apud nos, ut scis.

Of Mallows, Lupins and Onions, for there is no other Provision with us, as you know.

Al. Imo ex perdici-
bus, capis et phasianis,
si vis esse gratus convi-
vator.

Nay of Partridges, Capons and Pheasants, if you will be a grateful Entertainer.

Ch. Sed quæ res movet istos, ut promoveant bellum tantopere? Aut quid commodi metunt hinc?

But what thing moves them, that they should promote the War so much? or what advantage do they reap hence?

Al. Quia capiunt plus emolumentum e morientibus quam e vivis. Sunt testamenta, parentalia, bullæ, multaque alia lucra non aspernanda. Denique malunt versari in castris, quam in suis atreariis. Bellum

Because they receive more Benefit from the Dead than the Living. There are Wills, Funeral Rights, Bulls and many other Gains not to be despised. Finally they had rather be in Camps, than in their Cells. War makes many Bishops, who gignit

gignit multos Episcopos, qui in Pace ne quidem fiebant tertii.

in Peace were not so much as valued a Farthing.

Ch. Sapiunt.

They are wise.

Al. Sed quid opus est triremi?

But what need is there of a Gally.

Ch. Nihil si velim facere naufragium rursus in media Palude.

None if I would be Shipwrecked again in the middle of the Lake.

Al. Ob multitudinem?

Because of the Number.

Ch. Scilicet.

Yes.

Al. Atqui vehis membras, non corpora: quantum autem ponderis habent umbræ?

But you carry Souls, not Bodies, and how little Weight have Souls?

Ch. Sint Tipule, tamen vis tipularum potest esse tanta, ut onerent cymbam. Tum scis et cymbam esse umbratilem.

Let them be Water-spiders, yet the Number of Water-spiders may be so great, as to loaden my Boat. Then you know my Boat too is made of Shadow.

Al. At ego memini vidisse nonnunquam tria millia umbrarum pendere a tuo clavo, cum esset ingens turba, nec cymba caperet omnes, nec tu sentiebas ullum pondus.

But I remember I have seen sometimes three thousand Souls hang at your Helm, when there was a great Multitude, and your Boat would not hold all, nor did you perceive any Weight.

Ch

Ch. Fateor esse tales animas, quæ demigrarunt paulatim e corpore tenuato Phthisi aut hectica. Cæterum quæ revelluntur subito e crasso corpore, ferunt multum corporeæ molis secum. Apoplexia autem, synanche, pestilentia, sed præcipue bellum mittit tales.

Al. Non opinor Gallos aut Hispanos adferre multum ponderis.

Ch. Multo minus quam ceteri, quamquam et horum animæ non veniunt omnino plumæ. Cæterum tales veniunt aliquoties e Britannis, e Germanis belle pastis, ut nuper periclitatus sum vehens decem duntaxat, et nisi fecissem jacturam, perieram una cum cymba, vectoribus et naulo.

Al. Ingens discrimen!

Ch. Quid censes fieri interea, cum crassæ satrapæ, thrasones, et polymacheroplacida accedunt.

I confess there are such Souls, which have departed by degrees out of a Body wasted with a Consumption or hectic Fever. But those which are pulled suddenly out of a gross Body, bring much of the bodily Mass along with them. And the Apoplexy, the Squinxy, the Plague, but especially War sends such.

I do not think that the French or Spaniards bring much Weight.

Much less than others, altho' their Souls too do not come altogether as light as Feathers. But such come often from the Britains, from the Germans well fed, that lately I was in Danger carrying ten only, and unless I had thrown some Things over board, I had been lost, together with the Boat, the Passengers and Freight-Money.

A prodigious Danger!

What do you think is the Case in the meanTime, when Gross Lords, Hectors and Bullies come?

Al.

Al. Arbitor nullos
ex his qui pereunt in
justo bello venire ad
te: nam aiunt eos sub-
volare recta in cælum.

I suppose none of those
who die in a just War come
to you; For they say that
they fly up directly into
Heaven.

Ch. Nescio quo sub-
volent. Scis illud
unum, quoties est bel-
lum, tot veniunt ad
me, faucii lacerique,
ut demirer ullum su-
peresse apud superos.
Nec veniunt solum
onustæ crapula, et ab-
domine, verum etiam
Bullis, sacerdotiis, plu-
rimisque aliis rebus.

I know not whither they
fly to: I know this one
thing, as often as there is a
War, so many come to me,
wounded and mangled, that
I wonder that any one is
left with those above. Nor
do they come only loaden-
ed with the Dregs of hard
Drinking, and Bog-Bellies,
but also with Bulls, Livings,
and very many other things.

Al. Sed non defe-
runt ista secum.

But they do not bring
those things with them.

Ch. Verum; sed
quæ veniunt recentes
adferunt somnia ta-
lum rerum.

True; but those which
come fresh bring the Dreams
of such things.

Al. Itane gravant
somnia?

Do Dreams loaden
you so?

Ch. Gravant me-
am cymbam. Quid
dixi, gravant? Demer-
serunt jam. Postremo
putas tot obolos ha-
bere nihil sarcinæ?

They do loaden my
Boat. What said I, loaden
it? They sunk it just now.
Finally do you think so
many Halfpennies have
no Weight?

Al. Equidem ar-
bitor, si ferant æreos.

Truly I think so, if they
bring brazen ones.

Ch. Proinde certum
est mihi prospicere de
navi, quæ sufficiat o-
neri.

Wherefore I am resolved
to look out for a Ship,
which may suffice for the
Burden.

Al. O felicem te !

O happy you !

Ch. Quid ita ?

Why so ?

Al. Quia ditiesces
propediem.

Because you will grow
rich presently.

Ch. Ob Multitudi-
nem umbrarum.

Because of the Number
of Ghosts.

Al. Næ.

Yes.

Ch. Siquidem ad-
ferant suas opes secum,
nunc qui deplorant
in cymba, se reliquisse
apud superos regna,
presulatus, abbatias,
innumera talenta auri,
adferunt nihil ad me
præter obolum. Ita-
que quod corrasum
est mihi jam ter mil-
le annis, id totum ef-
fundendum est in u-
nam triremem.

If they brought their
Riches along with them :
Now they who lament in
the Boat, that they left
with those above King-
doms, Bishopricks, Abbies,
innumerable Talents of
Gold, bring nothing to me
besides a Half-penny.
Therefore what has been
scraped together by me now
this three thousand Years,
all that must be laid out in
one Galley.

Al. Sumptum fa-
ciat oportet, qui quæ-
rit lucrum.

He must be at Charge,
who seeks Gain.

Ch. At mortales, ut
audio, negotiantur fe-
licius, qui favente Mer.

But Men, as I hear,
trade more luck'ly, who
by the Favour of Mer-

curio, ditescunt intra triennium.

cury, grow rich in three Years.

Al. Sed iidem decoquunt nonnunquam: Tuum lucrum minus sed certius.

But the same break sometimes: your Gain is less, but more certain.

Ch. Nescio quam certum. Si quis Deus exorietur nunc, qui componat res Principum, hæc tota fors perierit mihi.

I know not how certain. If any God should arise now, that should set to the Affairs of Princes, this whole Booty will be lost by me.

Al. De ista re quidem jubeo dormias in utranvis a rem. Nihil est quod metuas pacem intra decennium. Romanus pontifex unus hortatur fidulo quidem ad concordiam, sed lavat laterem. Et Civitates mormurant ædio malorum. Nescio qui populi conferunt insurro, diffidentes iniquum ut humanæ res misceantur sursum deorsum, ob privatas iras aut ambitionem ducrum tritumve. Sed, crede mihi, furia vincet consilia quantalibet recta. Ceterum quid opus erat petere superos? An non tulit

For that Matter truly I bid you Sleep on either Ear. You need not fear a Peace within this ten Years. The Roman Pontif alone exhorts diligently indeed to Concord; but he washes a Brick. The Cities too murmur out of Weariness of their Calamities. I know not what People join their Whispers, saying 'tis unreasonable that humane Affairs should be jumbled up and down for the private Resentments, or Ambition of two or three. But, believe me, the Furies will conquer Counsels never so good. But what need was there to go to those above? Are there not Workmen

fabri apud nos ? Certe habemus Vulcanum.

with us ? Certainly we have Vulcan.

Ch. Pulchre, si quæram æream navem.

Right, if I wanted a brazen Ship.

A'. Aliquis accersetur minimo.

Some Body may be sent for for a small Matter.

Ch. Ita est, sed materia deficit nos.

So it is, but Wood fails us.

Al. Quid audio ? nihil sylvarum illic ?

What do I hear ? Is there nothing of Woods there ?

Ch. Etiam Nemora quæ fuerant in Elysiis campis absumpta sunt.

Even the Groves which were in the Elysian Fields are consumed.

A'. In quem usum tandem ?

For what use pray ?

Ch. Exurendis umbris hæreticorum, adeo ut nuper coacti simus effodere carbones e visceribus terræ.

For burning the Souls of Hereticks, so that lately we were forced to dig Coals out of the Bowels of the Earth.

Al. Quid ? An non possunt istæ umbræ puniri minore sumptu ?

What ? Cannot these Souls be punished at less Charge.

Ch. Sic visum est Rhadamantho.

So it seemed good to Rhadamanthus.

Al. Ubi Mercatus eris triremum, unde remiges parabuntur ?

When you have bought a Galley, whence will oars be got ? Ch.

Ch. *Meæ partes sunt tenere clavum; umbra remigent, si velint trajicere.*

My Part is to hold the Helm; let the Souls row, if they will pass over.

Al. *At sunt quæ non didicerunt agere remum.*

But there are some which have not learnt to manage an Oar.

Ch. *Nullus est eximius apud me. Et Monarchæ remigant, et Cardinales remigant, quisque suam vicem, non minus quam tenues plebei, si didicerint, si non didicerint.*

None is exempted with me. Monarchs too row, and Cardinals row, every Man his Turn, no less than poor Commoners; whether they have learnt, or have not learnt.

Al. *Fac tu mereere triremem feliciter dextro Mercurio. Ego non remorabor te amplius. Adferam latum nuncium orco; sed heus, heus, Charon.*

See you purchase a Gally cheap by the Favour of Mercury. I will not detain you any longer. I will carry this joyful News to Hell; but so ho, so ho, Charon.

Ch. *Quid est?*

What is the Matter?

Al. *Fac matures reditum, ne turba obruat te mox.*

See you hasten your Return, lest the Crowd should overwhelm you by and by.

Ch. *Imo offendes jam plus quam ducenta millia in ripa, præter illas quæ nant in palude: Tamen properabo quantum licebit: Dic illis me ad futurum mox.*

Nay you will find already more than two hundred Thousand upon the Bank, besides those which are swimming in the Lake. Yet I will hasten as much as possible: Tell them that I will be with them presently.



OPULENTIA SORDIDA.

A. **U**Nde es tam
exsuccus, qua-
si pastus sis rore cum
cicadis. Vide is mihi
nil aliud quam Sy-
phar hominis.

FRom whence are you
so void of Juice, as if
you had been fed with Dew
with the Grass-hoppers.
You seem to me nothing
else than the Skin of a Man.

B. Apud inferos
umbræfaturantur mal-
va et præro, at ego vixi
decem menses ubi ne id
quidem contigit.

In Hell Ghosts are fed
with Mallows and Onions,
but I have lived ten Months,
where not so much as that
fell to my Share.

A. Ubinam queso
te, num abreptus in
navem galeatam.

Where I pray you, were
you carried aboard a
Galley?

B. Nequaquam, sed
Synodii.

B. No, but at Syno-
dium.

A. Periclitatus es
bulimia in tam opu-
lenta urbe?

Were you in Danger
by Famine in so rich a
City?

B. Maxime.

Yes.

A. Quid in causa?
An deerat pecunia?

What was the Reason?
Was Money wanting?

OPULENTIA SORDIDA. 143

B. Nec pecunia nec amici.

Neither Money nor Friends.

A. Quid erat mali igitur?

What was the Misfortune then?

B. Mihi res erat cum Hospite Antronio.

I had to do with my Landlord Antronius.

A. Cum illo opulento?

With that rich Man?

B. Sed sordidissimo.

But very sordid.

A. Narras simile Monstri.

You tell me a Thing like a Prodigy.

B. Minime. Sic divites fiunt, qui emergunt e summa inopia.

No. So rich Men are, that rise from extreme Poverty.

A. Quid ita libuit commorari tot menses apud talem hospitem?

Why had you such a Mind to stay so many Months with such an Host?

B. Erat quod alligaret, et sic animus erat tunc.

There was something that obliged me, and so my Mind was then.

A. Sed dic obsecro, quo apparatu vivit ille?

But tell me I pray you, upon what Provision does he live?

B. Dicam, quandoquidem commemoratio actorum laborum solet esse jucunda.

I will tell you, seeing the Relation of past Troubles uses to be pleasant.

144 OPULENTIA SORDIDA.

A. Futura est mihi
certe.

It will be so to me cer-
tainly.

B. Illud incommodi
accessit a celo, cum
agerem illic. Boreas
spirabat totos tres men-
ses, nisi quod illic nescio
quo modo nunquam
perfererat ultra octa-
vum diem.

That Inconvenience came
from Heaven, when I liv-
ed there. The North wind
blew whole three Months,
but that there I know not
how it never continues be-
yond the eighth Day.

A. Que modo igitur
spirabat totos tres
menses?

How then did it blow
whole three Months.

P. Sub eum diem
mutabat stationem ve-
lut ex constituto, sed
post octo horas migra-
vit in priorem locum.

About that Day it
changed its Station as it
were on purpose; but af-
ter eight Hours it shifted
into its former Place.

A Ibi opus erat lu-
culento foco tenui
corpulento.

There was need of a
bright Fire for a thin
Body.

P. Erat satis ignis,
si suppetisset copia
lignorum. Sed ne no-
sset Anthonius face-
ret quid impendit nec,
evellere radices ar-
borum ex ruscis in-
sularibus, neglectis ab
aliis, neque fere noc-
tu. Ex his nondum
bene accensis ignis struc-
batur, non abique fumo

There was enough of
Fire, if there had been
Plenty of Wood. But lest
our Anthonius should be at
any charge here, he pulled
up the Roots of Trees out
of some Grounds in the
Islands, neglected by others,
and that commonly in the
Night. Out of these not
yet well dry a Fire was
made not without Smoak,
sed

OPULENTIA SORDIDA. 145

sed sine flamma, non qui calefaceret, sed qui præstaret, ne posset dici vere esse nullum ignem ibi. Unicus autem ignis durabat totum diem, adeo temperatum erat incendium.

but without Flame, not that would warm, but that would effect, that it could not be said truly that there was no Fire there. And one Fire lasted the whole Day, so moderate was the Burning.

A. Erat durum hybernare illic.

It was hard to Winter there.

B. Imo erat multo durius æstivare.

Nay it was much harder to Summer.

H. Quic sic?

How so?

B. Quoniam ea domus habebat tantum pullicum et cimum, ut nec lieuerit esse quietum interdiu, nec capere somnum noctu.

Because that House had so many Fleas and Gnats, that it was neither possible to be quiet by Day, nor take Rest by Night.

A. Miseras divitias!

Miserable Riches!

B. Præsertim in hoc genere pecoris.

Especially in this Kind of Cattle.

A. Oportet fæminas esse ignavas illic.

The Women must be idle there.

B. Latitant, nec versantur inter viros: Ita fit ut illic fæminæ sint nihil aliud quam fæmine. Et ea mini-

They ly hid, nor do they converse amongst the Men: so it comes to pass that there Women are nothing else but Women; and these
ster.

146 OPULENTIA SORDIDA.

*steria desint viris, quæ
solent suppeditari ab
eo sexu.*

*Services are wanting to the
Men, that use to be suppli-
ed by that Sex.*

*A. Sed non pigebat
Antronium tractati-
onis?*

*But was not Antronius
weary of the Treatment?*

*B. Nihil erat dulce illi educato in hujusmodi sordibus præter lucrum: Habita-
vit ubivis potius quam domi, negotiabat in omni re: Scis autem eam urbem esse mercurialem præ cæteris. Ille nobilis pictor existimavit deplorandum, si dies abiisset absque linea. Antronius deplorabat longe magis, si dies præterisset absque lucro; quod si quando evenisset, quærebat Mercurium domi.*

Nothing was pleasant to him brought up in such Nastiness but Gain: He lived any where rather than at Home; he traded in every Thing. And you know that City is busied in Trade above others. That noble Painter thought it a Thing to be lamented, if a Day passed without a stroke, Antronius lamented it much more, if a Day passed without Gain, which if at any Time it happened, he sought Gain at Home.

A. Quid faciebat?

What did he do?

*B. Habebat Cister-
nam in ædibus, ex more ejus civitatis; Illic hauriebat aliquot situlas aque, et infundebat in vinaria vasa. Hæc erat certum lucrum.*

He had a Cistern in his House, according to the Custom of that City. There he drew some Buckets of Water, and poured them into the Wine Vessels. Here was certain Gain.

A. For-

OPULENTIA SORDIDA. 147

A. Fortasse vinum erat a quo vehementius.

Perhaps the Wine was too strong.

B. Imo erat plus quam vappa; nam nunquam emebat vinum nisi corruptum, quo emeret minoris, ne quid ex eo periret, subinde miscebat facces decem annorum, volvens ac revolvens omnia, quo videretur mustum: Neque enim ille passus fuisset ullam micam facis perire.

Nay it was more than dead drink, for he never bought Wine unless it was corrupted, that he might buy it cheaper, lest any of it should be lost, now and then he mixed Dregs of ten Years old, rumbling and jumbling all together, that it might seem new Wine. For he would not have suffered any Bit of Dregs to be lost.

A. At si qua fides medicis, tale vinum gignit calculos vesicæ.

But if any Credit must be given to the Doctors, such Wine breeds the Stone of the Bladder.

B. Non erant Medici; nam erat nullus annus in ea domo tam felix, quin unus atque alter periret calculo. Neque ille horrebat fustam domum.

They were not Doctors; for there was no Year in that House so happy, but one, and another died of the Stone. Nor did he dread a mournful House.

A. Non.

No?

B. Colligebat etiam vectigal a mortuis; nec aspernabatur lucellum quamvis exiguum.

He collected also tribute of the Dead; nor did he despise Gain, tho' never so small.

A. Dicis furtum?

You speak of Theft.

148 **OPULENTIA SORDIDA.**

B. *Negotiatores vocant* lucrum.

Tradesmen call it Gain.

A. *Quid interea bibebat* *Antronius*?

What in the mean time drunk *Antronius*.

B. *Idem nectar ferme.*

The same Nectar commonly.

A. *Non sensit malum?*

Did he perceive no Harm.

B. *Erat durus, qui posset esse vel sænum, et, ut dixi, fuerat educatus a teneris annis in talibus deliciis. Existimabar nihil certius hoc lucro.*

He was hard, who could eat even Hay, and, as I said, he had been brought up from his tender Years in such Dainties. He looked upon nothing more certain than this Gain.

A. *Quid ita?*

Why so?

B. *Si supputes uxorem, filios, filiam, generum, operas, et famulas, aiebat domi triginta tria corpora; jam quo dilutius vinum erat, hoc parcius bibebatur, et serius exhauriebatur. Hic subducito mihi, quam non pæni tendam summam titula aquæ addita in singulos dies conficiat in annum.*

If you reckon his Wife, Sons, Daughter, Son-in-Law, Work Folks, and Maids, he maintain'd at Home thirty three Bodies, now by how much the weaker the Wine was, by so much the more sparingly it was drunk, and the latter it was drawn of. Here reckon for me, what a considerable Sum a Bucket of Water added for every Day would make in a Year.

A. *O sordes!*

O Sneakingness!

OPULENTIA SORDIDA. 149

B. Atqui non minus
compendii redibat ex
pane.

But no less Profit arose
from the Bread.

A. Quo pacto?

How?

B. Emebat vitiatum
triticum, quod alius
noluisset emere: Heic
præsens lucrum sta-
tim: quod emebat mi-
noris. Cæterum medi-
cabatur vitio arte.

He bought *spoiled* Wheat
which another would not
buy: Here was present
Gain immediately, be-
cause he bought it cheap-
er. But he cured the
Fault by Art.

A. Qua tandem.

What pray?

B. Est genus argillæ
non dissimile frumento,
quo videmus equos de-
lectari, dum et arro-
dunt parietes, et bibunt
libentius ex lacunis
turbidis ea argilla.
Admiscoebat tertiam
partem ejus terræ.

There is a Sort of Clay
not unlike Meal, with
which we see Horses are
pleased, whilst they both
gnaw Walls, and drink
more willingly out of
Ditches muddled with
that Clay. He mixed a
third Part of that Earth.

A. Est istuc medicari?

Is that curing?

B. Certe vitium tri-
tici minus sentiebatur.
An putas hoc lucrum
quoque aspernandum?
Adde jam aliud stra-
tagem a; Subigebat pa-
nem domi, nec id cre-
brius, etiam æstate,
quam bis in mense.

Certainly the Fault of
the Wheat was less per-
ceived. Do you think
this Gain also to be des-
pised? Add now another
Stratagem: He made his
Bread at home, and that
not oftner, even in Sum-
mer, than twice in
Month.

A.

150 **OPULENTIA SORDIDA.**

A. Istuc est appo-
nere lapides, non panes.

That is to serve up
Stones, not Loaves.

B. Aut si quid est
durius lapide. Sed
remedium erat paratum
huic malo quoque.

Or if any Thing be
harder than a Stone. But
a Remedy was provided for
this Evil too.

A. Quodnam.

What?

B. Macerabant
fragmenta panis vino
immersa Cyathis.

They soaked Pieces of
Bread in Wine being dipped
in the Glasses.

A. Labra habebant
similes lactucas. Sed
ferebant opere talem
tractationem?

Lips had like Lettices.
But did the Work Folks
bear with such Treat-
ment?

B. Primum narra-
bo apparatusum prima-
rum ejus familiarum, quo
divines facilius quo-
modo Opera tracten-
tur.

First I will tell you the
Provision of the principal
Persons of his Family, that
you may guess the more
easily how the Work Folks
are treated.

A. Cupio audire.

I desire to hear.

B. Erat nulla Men-
tio illic de jentaculo
prandium differeba-
tur fere in primam
horam a meridie.

There was no menti-
on there of Breakfast.
Dinner was put off com-
monly till the first Hour
after Noon.

A. Quamobrem?

What for?

B. Antonius pater
familias expectabatur:

Antonius the Master of
the Family was waited

Ce-

OPULENTIA SORDIDA. 151

*Cenabatur interdum
ad decimam Horam.*

*for. We supped sometimes
at the tenth Hour.*

*A. At tu solebas esse
impatientior inedia.*

*But you used to be more
impatient under fasting.*

*B. Eoque subinde
clamabam ad Orthrogo-
num generum Antro-
nii (nam agebamus in
eodem conclavi) heus
Orthrogone, non cœna-
tur hodie apud Syno-
dos? Respondit com-
mode Antroponium ad-
futurum brevi. Cum
viderem nihil appa-
ri, et Stomachus latra-
ret; Heus, i quam,
Orthrogone, erit per-
undum Fame Hodie?
Excusabat horam, aut
aliquid simile. Cum
non ferrem latratum
stomachi, interpella-
bam occupatum rursus.
Quid futurum est? In-
quam, eritne morien-
dum Fame? Ubi jam
Orthrogonus consump-
sisset omnem tergiver-
sationem, abiit ad fa-
mulos, jussitque men-
sam adornari. Tan-
dem cum nec Antro-
nii rediret, nec qui li-
quam apparereu, Or-
throgonus victus meis*

*And therefore now and
then I cried out to Orthrogo-
nus Son in-Law of An-
tronius, (for we were in
the same Room) Soho Orthro-
gonus, do they not sup
to Day amongst the Sy-
nodians? He answered
softly, that Antromius
would come presently.
When I saw nothing got
ready, and my Stomach bark-
ed; So ho, I say, Orthrogo-
nus, must we perith with
Famine to Day? He aliedg-
ed in Excuse the Hou-, or
some like Th ng. When
I could not bear the bark-
ing of my Stomach, I in-
terrupted him being busy
again. What will become
of us? say I, must we die of
Hunger? When now Or-
throgonus had spent all
his Excuses, he went to the
Servants, and ordered the
Table to be spread. At
length when neither An-
trinius returned, nor any
Thing was got r ady, Or-
throgonus being prevailed
upon by my Reproaches,*

152 OPULENTIA SORDIDA.

*conviciis, descendebat
ad uxorem, focum,
ac liberos, clamitans,
ut appararent Cœnam.*

*went down to his Wife,
Mother in Law, and Chil-
dren, crying out that they
should make ready Supper.*

*A. Nunc saltem ex-
pecto Cœnam.*

*Now however I expect
the Supper.*

*B. Ne propera: tan-
dem claudus famulus
prodibat præfectus ei
negotio, non admo-
dum dissimilis Vulca-
no; infertur mensam
linteo. Ea prima spes
cœnæ. Tandem post
longam vociferatio-
nem, vitreæ phiala
afferuntur cum aqua
limpida sane.*

*Be not hasty: At length
a lame Servant came out
appointed for that Business,
not very unlike Vulcan;
he covers the Table with a
Cloth. That was the first
Hope of Supper. At last
after long shouting, glass
Vials are brought, with
Water clear indeed.*

A. Altera spes Cœnæ.

Another Hope of Supper.

*B. Ne propera, in-
quam, iursus post atro-
ces clamores, phiala
plena istius sæculenti
nectaris adferitur.*

*Do not hasten, I say, a-
gain after fierce Clamours,
a Vial full of that dreggy
Nectar is brought.*

A. O bene factum!

O well done!

*B. Sed sine pane.
Nihil periculi adhuc.
Nemo famelicus bibit
tale vinum lubens:
Clamatum est iterum
usque ad ravim. Tum
denum ille panis ap-*

*But without Bread. No-
thing of danger yet. No
hungry Body drinks such
Wine willingly: I shouted
again even to Hoarseness.
Then at last that Bread is
ponitur*

OPULENTIA SORDIDA. 133

*ponitur, quem ursus vix set on, which a Bear could
frangeret dentibus. scare break with his Teeth.*

A. Certe jam consultum est vita. However now provision
is made for Life.

A. Sub multam Noctem tandem Antronius venit fere hoc inauspicatissimo proemio, ut diceret stomachum sibi dolere. Late at Night at last Antronius comes commonly with this most unlucky Preface, that he said his Stomach was out of Order.

Quid mali auspicii hic? What ill Luck was here?

B. Quia tunc erat nihil quod ederetur. Because then there was nothing to eat.

A. Dolabat revera? Was it out of Order indeed?

Adeo ut solus devoraturus fuerit tres capos, si quis dedisset gratis. So much that he alone would have eaten three Capons, if any one would have given them for nothing.

A. Expecto convivium. I wait for the Feast.

B. Primum patina cum fabacea farina apponebatur illi, quod genus opsonii venditur illic tenuibus. He said he used this Remedy against every kind of Disease.
Aiebat se uti hoc remedio adversus omne genus morbi.

154. OPULENTIA SORDIDA.

Quot convivæ eratis ?

How many Guests were you ?

B. Interdum octo aut novem. In er quos erat ille doctus Verpius, quem arbitror non ignotum tibi, et major natu filius.

Sometimes eight or nine. Amongst whom was that learned Man Verpius, whom I think is not unknown to you ; and his elder Son.

A. Quid apponebatur illis ?

What was served up to them ?

P. An non satis est frangi hominibus, quod Melchisedech obtulit Abrahæ victori quinque regum ?

Is not that enough for moderate Men, which Melchisedec offered to Abraham the Conqueror of five Kings ?

A. Nihil opsonii igitur ?

Nothing of other Victuals then ?

B. Erat nonnihil.

There was something.

A. Quodnam ?

What ?

B. Memini nos fuisse novem convivas numero in mensa, cum numerarem non nisi septem foliola lactuce innatantia aceto, sed absque oleo.

I remember we were nine Guests in Number at Table, when I counted but seven little Leaves of Lettice swimming in Vinegar, but without Oil.

A. Devorat at ille igitur suas fabas solus ?

Did he devour then his Beans by himself ?

B. Eme-

OPULENTIA SORDIDA. 155

B. Emerat vix semibolo, nec tamen vetabat, si quis assidens proximo vellet gustare; sed videbatur incivile eripere suum cibum languido.

He had bought them for scarce a Farthing, nor yet did he forbid it, if any one sitting next him had a Mind to taste; but it seemed uncivil to take his Victuals from the sick Man.

A. Secabantur folia, quemadmodum proverbium meminit de cumino?

Were the Leaves cut, as Proverb makes mention of Cumin?

B. Non; sed lactucis absumptis a primoribus, reliqui immergebant panem aceto.

No; but the Lettices being eat up by the chief Persons, the rest dippt their Bread in the Vinegar.

A. Quid autem post septem Folia?

But what after the seven Leaves?

B. Quid nisi Caseus clausulaconviviorum?

What but Cheese the Conclusion of Feasts?

A. Hiccinne erat perpetuus apparatus?

Was this his perpetual Provision?

B. Propemodum; nisi quod interdum, si expertus fuisset Mercurium propitium, eo die erat paulo profusior.

Almost; but that sometimes, if he had found Mercury favourable, that Day he was a little more profuse.

A. Quid tum?

What then?

B. Jubebat tres recentes uvas emi uno

He ordered three fresh Bunches of Grapes to be

136 OPULENTIA SORDIDA.

nummulo aere. Ea
res exhilarabat totam
Familiam.

bought with one little
Piece of Money of Brass.
That Thing rejoiced the
whole Family.

A. Quidni?

Why not?

B. Id duntaxat eo
tempore, cum esset summa
vilitas uvarum ibi.

That only at that time,
when there is a very great
Cheapness of Grapes there.

A. Proin profunde
bat nihil extra autum-
num?

Wherefore did he spend
nothing out of Autumn?

B. Profundebat.
Sunt illic naviculato-
res, qui hauriunt
quoddam minutum
genus concharum, po-
tissimum e latrinis.
Hi significant certo
clamore quid habeant
venale. Interdum ju-
bebat emi ab his dimi-
dio nummuli, quem
illi appellant Baga-
thinum. Tum vero
dixisses esse nuptias in
ea familia. Nam erat
opus igni, licet perco-
quantur celerrime.
Atque hæc quidem
post caseum loco bel-
lariorum.

He did spend. There
are there Boatmen, who
take a certain little sort
of Shell fish, chiefly out of
the Sewers. These give
Notice by a certain Cry
what they have to sell.
Sometimes he ordered some
to be bought of them for
Half a Piece of Money,
which they call Bagathi-
nus. But then you would
have said that there was
a Wedding in that Family.
For there was need of a
Fire, altho' they be boiled very
quickly. And these were
indeed after the Cheese
instead of Sweetmeats.

A. Bel'a bellaria
mehercle; Sed nihil

Pretty Sweatmeat in-
deed. But was no Flesh
carnium

OPULENTIA SORDIDA. 157

carnium apponeba- serv'd up ever, or
tur unquam, aut pis- Fish?
cium.

B. Tandem victus
meis clamoribus ce-
pit esse splendidior.
Quoties autem vole-
bat videri Lucullus,
hi ferme erant mis-
sus.

At last being overcome
with my Clamours he begun
to be more splendid. But
as often as he had a Mind
to seem a Lucullus, these
commonly were his Dishes.

A. Istuc vero lu-
bens audiero.

That indeed I would
willingly hear.

B. Primo loco jus-
culum dabatur, quod
illi, nescio ob quam
causam, appellant
ministram.

In the first place a
Broth was given us, which
they, I know not for what
Cause, call Minистра.

A. Lautum opinor.

Dainty I suppose.

B. Conditum his
aromatibus. Cacabus
admoveatur igni plenus
aqua, conjiciunt in e-
am aliquot fragmenta
casei bubulini, qui jam
olim induruit in sax-
um. Nam opus est
bona securi ad defrin-
gendum aliquid.
Cum ea fragmenta ce-
perint solvi tepore a-
que, inficiunt eam,
ut possit dici mera a-

Seasoned with these Spi-
ces. A Kettle is set upon
the Fire full of Water,
they throw into it some
Pieces of Cheese made of
Cow's Milk, which long
before was grown as hard
as a Stone; for there is
need of a good Ax to
break any Thing off.
When those Fragments
begun to be dissolved by the
Warmth of the Water,
they give it a Taste, that
it cannot be called meer
cheese.

158 OPULENTIA SORDIDA.

qua. *Preparant stomachum hoc jussulo.* Water. *They prepare the Stomach with this Broth.*

A. *Dignum suibus.* Fit for Swine.

B. *Dein paulum carniū de ventre veteris vaccae apponitur, sed elixum ante quindecim dies.* Then a little Flesh of Tripe of an old Cow is served up, but boiled fifteen Days before.

A. *Fætet igitur.* It stinks then.

B. *Maxime, sed remedium adhibetur.* Yes, but a Remedy is applied.

A. *Quodnam?* What?

B. *Dicam, sed verere ne imiteris.* I will tell you, but I fear lest you should imitate it.

A. *Scilicet.* Yes.

B. *Miscet ovum calefactæ aque? eo jure perfundunt carnem; ita oculi falluntur magis quam nares. Nam factor evumpit per omnia. Si dies requirit esum piscium, interdum tres auratæ apponuntur, nec hæ magnæ, cum sint septem aut octo convivæ.* They mix an Egg with warm Water; with that Sauce they sprinkle the Flesh; so the Eyes are deceived more than the Nostrils. For the Stink breaks through all. If the Day requires the Eating of Fish, sometimes three Giltheads are served up, nor these great ones, when there are seven or eight Guests.

A. *Nihil præterea?* Nothing besides.

No.

OPULENTIA SORDIDA. 159

B. Nihil nisi ille
saxeus Cateus.

Nothing but that stone
Cheese.

A. Narras mihi
novum Lucullum :
sed qui potuit tam
exilis apparatus suf-
ficere tot convivis,
praesertim relictis nul-
lo jentaculo ?

You tell me of a new
Lucullus : But how could
such slender Provision suf-
fice so many Guests, espe-
cially refreshed with no
Breakfast ?

B. Imo ne sis in-
sciens, socrus, nurus,
minor natus filius, fa-
mulae aliquot par-
vuli alebantur ex re-
liquiis ejus convivii.

Nay that you may not
be ignorant, a Mother-in-
Law, a Daughter-in-Law,
the younger Son, a Maid,
and some little ones were
fed out of the Remains of
that Meal.

A. Tu quidem aux-
isti meam admiratio-
nem, non ademisti.

You indeed have en-
creas'd my Admiration,
not taken it away.

B. Vix possum de-
scribere istuc tibi, nisi
prius depinxero or-
dinem convivii.

I can hardly describe
that to you, unless first I
paint the Order of the
Feast.

A. Pinge igitur.

Paint it then.

B. Antronus obti-
nebat primum locum,
nisi quod ego sedebam
dexter illi, velut ex-
traordinarius Ere-
gione Antronii Or-
thogonus, Verpius as-
sidebat Orthogone.
Strategus Natione

Antronus had the first
Place, but that I sat upon
his Right-hand, as an ex-
traordinary Person. O-
ver-against Antronus Or-
thogonus ; Verpius sat by
Orthogonus. Strategus by
Nation a Greek by Ver-
Gre

160 OPULENTIA SORDIDA.

*Græcus Verpio Natu
major filius affide-
nat sinister An-
tronio. Si quis con-
viva accessit, locus
dabatur pro dignitate.
Primum erat mini-
mum periculi vel dis-
criminis de jure ; nisi
quod fragmenta casei
bubulini natabant in
discis procerum. Cæ-
terum quoddam val-
lum fiebat ex ferme
quatuor phialis vi-
ni aquaque, ut nemo
posset attingere quod
erat appositum, præ-
ter tres, ante quos
patina stabat ; nisi
quis sustinisset esse
impudentissimus, et
transilire spta. Nec
tamen ex patina mane-
bat din, sed tollebatur
mox ut aliquid super-
esset Familia.*

*His eldest Son sat on
the Left hand of An-
tronus. If any Guest came
in, a Place was given him
according to his Worth.
First there was very little
of Danger or Hazard as to
the Broth. But that Pie-
ces of Cheese made of Cows
Milk swum in the Dishes
of the great Folks. But a
certain Rampart was made
out of commonly four Vials
of Wine and Water, that
no body could touch what
was served up, besides three,
before whom the Dish
stood ; unless any one
would have endured to be
very impudent, and to leap
over the Hedge. Nor yet
did that Dish stay long, but
was taken away presently,
that something might be
left for the Family.*

*A. Quid igitur e-
debant reliqui ?*

*What then did the rest
eat ?*

*B. Deliciabantur suo
more.*

*They feasted after their
Fashion.*

A. Qui ?

How ?

*B. Macerabant illum
argillaceum panem vi-
no vetustissima izalis.*

*They soaked that Clay
Bread in Wine of very old
Dregs.*

OPULENTIA SORDIDA. 161

A. Tale convivium
oportuit esse perbreve?

Such a Feast must have
been very short.

B. Frequenter pro-
lixius hora.

Often longer than an
Hour.

A. Qui potuit?

How could it?

B. Sublatis *max*, ut
dixi, quæ non carebant
periculo; *caseus* ap-
ponebatur, unde erat
nullum periculum, ne
quisquam abraderet
quidquam *escario* cul-
tello. Illa præclara
fæx manebat, et suus
cujusque panis. At-
que fabula miscebantur
tuto inter hæc bel-
laria. Interim Sena-
tus Fæminarum pran-
debat.

These Things being
taken away presently, as
I said, which did not want
Danger, the Cheese was set
on, from whence there was
no Danger, lest any one
should scrape any Thing
with an eating Knife. That
famous Dregs staid, and e-
very one's Bread. And
Stories were mixed safely
amongst these Sweet meats.
In the mean Time the Par-
liament of Women dined.

A. Quid Opera in-
terim?

What did the Work folks
in the mean Time.

B. Habebant nihil
commune nobiscum;
prandebant ac cæna-
bant suis horis?

They had nothing com-
mon with us; they dined
and supped at their own
Hours.

A. Verum cujus-
modi apparatus?

But of what Sort was the
Provision?

B. Istuc est tuum
divinare?

That is your Part to
guess.

A. At

162 OPULENTIA SORDIDA.

A. At Hora vix
sufficit Germanis in
Jentaculum, tantum
dem in Merendam ses-
qui hora in prandium;
duæ Horæ in Cenam,
a nisi expleantur af-
fatim eleganti vino,
bonis carnibus ac pis-
cibus, deserunt Patro-
num, ac fugiunt in
Bellam.

But an Hour hardly suf-
fices the Germans for
Breakfast, as much for
Drinking, an Hour and a
Half for Dinner, two
Hours for Supper, and
unless they be filled plen-
tifully with fine Wine,
good Flesh and Fish, they
forsake their Master, and
fly into the War.

B. Cuique genti est
suus mos. Itali im-
pendunt minimum
gule, malunt pecuni-
am quam Voluptatem?
Et sunt sobrii Natura
quoque, non solum In-
stituto.

Every Nation has its
own Way. The Italians
bestow very little upon
the Throat, they had ra-
ther have Money than
Pleasure; and they are
sober by Nature too, not
only by Custom.

A. Nunc profecto
non miror te redisse
nobis tam exilem, sed
demiror te rediisse om-
nino vivum, præsertim
cum assueriss a tea
capis, perditiis, tur-
buribus et phasianis.

Now truly I do not
wonder that you are re-
turned to us so thin, but I
wonder that you are re-
turned at all alive: espe-
cially when you were
accustomed before to Ca-
pons Partridges, Pigeons
and Ibeasant.

B. Plane perieram,
nisi remedium reper-
tum fuisset.

I had certainly perish-
ed, unless a Remedy had
been found out.

A. Res male agi-
tur, ubi est opus tot
remediis.

The Matter is ill managed;
where there is need of so
many Remedies.

OPULENTIA SORDIDA. 163

B. Effeceram ut quarta pars pulli elixi daretur mihi jam languescenti, in singula convivia.

I had prevailed that a fourth Part of a Pullet boiled should be given me now languishing, for every Meal.

A. Nunc incipies vivere.

Now you will begin to live.

B. Non admodum. Exiguus pullus emebatur, ne multum impenderetur; cujusmodi sex non sufficerent uni Polono boni Stomachi in Jen taculum. Nec dabant cibum empto, ne esset quid impendii. Quare ala aut poples enecti macie, et semivivi coquebatur. Jecur dabatur filio Orthrogoni infantii. Mulieres autem ebibebant jus semel atque iterum, nova aqua infusa subinde. Itaque poples veniebat ad me ficcior pumice; et insipidior quovis putri ligno. Jus erat nihil nisi mera aqua.

Not very much. A small Pullet was bought, lest much should be expended; of which Sort six would not suffice one Polander of a good Stomach, for Breakfast. Nor did they give Meat to it when bought, that there might not be any Thing of Charge. Wherefore a Wing or a Leg of it mortified with Leanness, and Half alive was boiled. The Liver was given to the Son of Orthrogonus an Infant. But the Women suppd of the Broth once and again, new Water being poured on now and then. Wherefore the Leg came to me dryer than a Pumice Stone, and more insipid than any rotten Wood. The Broth was nothing but meer Water.

A. Et tamen audio genus avium esse illic copiosissimum, et elegans et vile.

And yet I hear that Fowl is there very plentiful, and fine and cheap.

P

B. E. T

164 OPULENTIA SORDIDA.

B. Est prorsus, sed pecunia est carior illis.

It is indeed, but Money is dearer to them.

A. Dedisti satis pænarum, etiamsi occidisses Romanum Pontificem, aut si minxisses ad sepulchrum divi Petri.

You have suffered Punishment enough, altho' you had killed the Roman Pontif, or if you had pissed against the Sepulchre of St. Peter.

B. Sed audi reliquum fabula. Scis esse in quaque hebdomade quinque dies, quibus vescimur carnibus.

But hear the rest of the Story. You know there are in every Week five Days, upon which we eat Flesh.

A. Nimirum.

Yes.

B. Itaque emebant duntaxat duos pullos: die Jovis fingeabant se oblitos emere, ne vel apponerent totum pullum eo die, vel aliquid superesset.

Wherefore they bought only two Pullets. On Thursday they pretended they forgot to buy one, lest either they should serve up a whole Pullet that Day, or something should be left.

A. Næ iste Antronius superat Plautinum Euclionem. Sed quo remedio consulebas vita piscariis diebus.

Truly that Antronius out does Plautus's Euclio. But by what Remedy did you provide for Life on Fish Days.

B. Dederam negotium cuidam amico, ut emeret tria ova mihi meo arcu in lingu-

I gave a Charge to a certain Friend, that he should buy three Eggs for me with my own Money for
los

OPULENTIA SORDIDA. 165

los dies, *duo* in prandium, *unum* in cœnam. Sed heic quæque fœminæ pro recentibus care emptis supponebant semiputria. Ut crederem præclare mecum actum, si esset unum ex tribus quod posset edi. Tandem emeram et utrem purioris vini mea pecunia: cæterum mulieres effracta sera, intra paucos dies exforbuerunt, Antronio non admodum irato.

A. Itane nullus erat illic, quem miserescerent tui?

B. Miseresceret? Imo videbar illis quispiam gluto et belluo, qui unus devorarem tantum ciborum. Itaque Orthrogonus admonebat me subinde, haberem rationem ejus regionis; et consulerem meæ incolumitati; et commemorabat aliquot nostrates, quibus edacitas conciliasset illic aut mortem, aut aliquem gravissimum morbum.

every Day, two for Dinner, one for Supper. But here likewise the Women for fresh ones dear bought, put me half rotten ones. That I thought they dealt well with me, if there was one of three that could be eaten. At length I bought likewise a Cagg of purer Wine with my own Money: but the Women having broken the Lock, in a few Days drank it off, Antronius not being very angry.

Ay, was there none there that pitied you?

Pitied? Nay I seemed to them some Glutton, and a Gormandizer, who alone devoured so much Meat. Therefore Orthrogonus advised me now and then, to have a Regard to that Country, and take care of my Security: and he mentioned some of our Country-men, upon whom Gluttony had brought there either Death, or some very grievous Distemper. When he saw me prop up my poor Body with some Dainties

Cum is videret me ful-
 cire corpusculum qui-
 busdam deliciis, quas
Pharmacopola vendi-
 tant illic ex pineis
 nucleis, aut peponum
 melonumque, fractum
 et assiduis laboribus,
 et inedia, et jam etiam
 morbo, subornat me-
 dicum amicum mihi ac
 familiarem, ut per-
 suadeat moderationem
 victus. Egit hoc me-
 cum diligenter; mox-
 que sensi subornatum,
 nec respondi tamen.
Cum ageret idem me-
 cum accuratius, nec
 faceret finem admo-
 nendi. Dic mihi, in-
 quam, egregie vir, lo-
 queris isthac serio an
 joco? Serio inquit.
Quid igitur suades ut
 faciam. Abstine a
 cœnis in totum; et
 adde vino, ut mini-
 mum, dimidium a-
 que. Risi præclarum
 consilium. Si cupis me
 extinctum, esset mors
 huic corpusculo, et
 raro et exili et subti-
 lissimis spiritibus, ab-
 stinere vel semel a
 cœna. Habeo id com-
 pertum toties ipsa re,

which the *Apothecaries* sell
 there of Pine-kernels, or
 of Cucumbers, and Melons,
 being broke both with
 continual Fatigues and
 Fasting, and now also with
 a Distemper, he procures a
 Doctor, a Friend to me and
 Acquaintance, to perswade
 me to a Moderation of Diet.
 He treated upon this with
 me diligently, and pre-
 sently I perceived he was
 put upon it, yet I did not
 answer. When he treated
 upon the same Thing with
 me more accurately, and
 did not make an End of
 advising me. Tell me say
 I, excellent Sir, do you
 say those Things in Earnest
 or in Jest? In Earnest says
 he. What then do you ad-
 vise me to do. Abstain
 from Suppers altogether;
 and add to your Wine, at
 least, half Water. I
 laught at his famous Ad-
 vice. If you desire to have
 me dead, it would be
 Death to this poor Body
 both thin and spare and
 of very subtle Spirits, to
 abstain but once from Sup-
 per. I have found that so
 often by Experience, that I
 have no Mind to try again.
 And what do you think
 ut

ut non libeat experiri iterum. Quid autem censes futurum, si sic pransus temperem a cœna? Et jubes aquam addi tali vino? Quasi non præstaret bibere puram aquam quam sæculentani. Nec dubito quin Orthrogonus jusserit te loqui hæc. Medicus subrisit, ac mitigavit consilium. Non loquor hæc, inquit, doctissime Gilberte, quod arceam te a cœnis in totum; I cebit gustare ovum, et bibere semel, sic enim ipse vivo. Ovum coquitur in cœnam, capio inde dimidium vitelli, do reliquum filio, mox hausto semicyatho vini, studeo in multam noctem.

A. Num Medicus prædicabat isthac vera.

B. Verissima. Nam ipse ambulans forte per viam redibam a sacro, et comes admonerat medicum habitare illic; libuit videre illius regnum, erat autem dominicus

would be, if when I have so dined I should abstain from Supper? And do you order Water to be added to such Wine? As tho' it were not better to drink pure Water than dreggy. Nor do I doubt but Orthrogonus bid you say this. The Dr. smiled and qualified his Advice. I do not say these things, quoth he, most learned Gilbert, that I would restrain you from Suppers altogether; you may taste an Egg, and drink once; for so I myself live. An Egg is boiled for Supper. I take from thence half of the Yoke: I give the rest to my Son, by and by having drunk half a Glass of Wine, I study till late at Night.

Did the Doctor say those things truly?

Very truly. For I myself walking by chance along the Street was coming from Prayers; and my Companion has told me that the Doctor lived there; I had a Mind to see his Kingdom: and it was the
P 3 dies;

168 OPULENTIA SORDIDA.

dies : *Pulsavi fores, aperta sunt, ascendi, offendo medicum prandentem cum filio, et eodem famulo : apparatus erant duo ova, nihil praterca.*

A. *Homines oportuit esse exsangues.*

B. *Imo ambo erant pulchre habito corpore, vivido ac rubido colore, latis oculis.*

A. *Est vix credibile.*

B. *At ego narro compertissima. Nec ille solus vivit ad istum modum, sed complures alii, et clari imaginibus, et re lauta. Polyphagia et Polyposia, crede mihi, est res consuetudinis, non naturæ. Si quis assuescat paulatim, proficiet eo tandem, ut faciat idem quod Milo, qui absumpsit totum bovem eodem die,*

A. *Immortalem Deum ! Si licet tueri va-*

Lord's Day: I knocked at the Door, it was opened: I went up, I find the Doctor dining with his Son, and the same his Servant: The Provision was two Eggs, nothing besides.

The Men must have been void of Blood.

Nay both were of a good like Body ; of a lively and a ruddy Colour, with cheerful Eyes.

It is scarce credible.

But I tell you things I know very well. Nor does he alone live after that manner, but many others both nobly descended, and of a good Estate. Much Eating and much Drinking, believe me, is a thing of Custom, not Nature: If any one would use himself by degrees, he would improve to that degree at last, that he might do the same that Milo did, who eat up a whole Ox in the same day.

Immortal God ! if it be possible to maintain
letus.

OPULENTIA SORDIDA. 169

letudinem tam parvo victu, quantum impendiorum peris Germanis, Anglis, Danis et Polonis.

B. Plurimum haud dubio, et quidem non sine gravi detrimento tum valitudinis, tum ingenii.

A. Sed quid obstabat quo minus ille victus sufficeret tibi ?

B. Quia assueveram diversis, et erat serum jam mutare consuetudinem; quanquam exiguitas ciborum non tam offendebat me quam corruptio. Duo ova poterant sufficere, si fuissent recens nata: cyathus vini erat satis, nisi rapida tax daretur pro vino: Dimidium panis aluisset, nisi argilla daretur pro pane.

A. Antronium esse adeo sordidum in tantis opibus !

B. Arbitror ejus censum non fuisse in-

one's Health with so little Victuals, how much Charge is lost by the Germans, English, Danes, and Poles.

Very much no doubt, and indeed not without grievous Prejudice both to the Health, and also to a Man's Parts.

But what hindered that that Diet would not suffice you ?

Because I had been accustomed to different Things, and it was too late then to change a Custom; altho' the small Quantity of the Victuals did not so much offend me as the Corruption. Two Eggs might have sufficed, if they had been new laid: A Glass of Wine was enough, but that dead Dregs was given me for Wine: Half a Loaf would have fed me, but that Clay was given me for Bread.

That Antronius should be so sordid in so much Wealth !

I believe his Estate was not less than eighty thou-

170 OPULENTIA SORDIDA.

tra octoginta millia ducatorum. Nec erat ullus annus, quo lucrum mille ducatorum non accederet, ut dicam parcissime.

sand Duckets. Nor was there any Year, in which the Gain of a thousand Duckets was not added to it, to speak very sparingly.

A. Sed num juvenes illi, quibus hæc parabantur, utebantur eadem parsimonia ?

But whether or no did the young Men, for whom this was provided, use the same Frugality ?

B. Utebantur, sed domi duntaxat, foris liguriebant, scortabantur, ludebant alea. Cumque pater gravaretur impendere teruntium in gratiam honestissimorum convivarum, juvenes perdebant interdum sexaginta ducatos una nocte alea.

They did use it ; but at home only, abroad they fared daintily, whored, played at Dice : and whereas the Father thought much to expend a Farthing on the Account of the most honourable Guests, the young Fellows lost sometimes sixty Duckets in one Night at Dice.

A. Sic solent perire quæ corraduntur sordibus : Verum incolumis e tantis periculis, quo te confers ?

So that uses to be lost, which is scraped together by Covetousness. But now that you are escap'd out of so great Dangers, whither do you betake your self ?

B. Ad vetustissimum contubernium Gallorum, sarturus quod dispendii factum est illic.

To a very old Club of French-Men, to make up what Loss I suffer'd there.

D I L U



D I L U C U L U M.

A. ***** ODIE vo-
 ***** H ***** lebam te
 ***** conven-
 ***** tum, sed
 negabaris esse domi.

TO Day I was de-
 T rous to have met
 with you, but
 you were denied
 to be at home.

B. Non mentiti
sunt omnino. Non
eram quidem tibi, sed
eram tuum mihi max-
ime.

They did not lye altogether. I was not indeed for you, but I was then for my self very much.

A. Quid enigmatis
est istud?

What Riddle is that?

B. Nosti illud vetus proverbium. Non dormio omnibus. Nec jocus Nasicae fugit te, cui volenti invisere familiarem Ennium, cum ancilla jussu heri, negasset esse domi; Nasica sensit et discessit. Ceterum ubi Ennius vicissim ingressus domum Nasica, rogaret puerum num esset

You know that old Proverb, I do not sleep for all Men : Nor does the Jest of Nafica scape you, to whom desirous to visit his Friend Ennius, when the Maid by the Order of her Master, denied that he was at home ; Nafica perceived it, and departed. But when Ennius in his Turn entering the House of Nafica, asked the Boy
intus,

intus, *Nasica* clama-
vit de conclavi, in-
quiens non sum do-
mi. *Quumque* En-
nius agnita voce dix-
isset, impudens, non
agnosco te loquentem?
Imo, inquit *Nasica*,
tu impudentior, qui
non habes fidem mi-
hi, cum ego credide-
rim tuæ Ancillæ.

A. Eras fortassis oc-
cupator.

B. Imo suaviter
otiosus.

A. Rursum torques
enigmatæ.

B. Dicam igitur
explanatæ. Nec di-
cam *ficum* aliud quam
ficum.

B. Dic.

B. Altum dormie-
bam.

A. Quid ais? At-
qui octava hora præ-
terierat jam, cum sol
furgat hoc mense ante
quartam.

whether he was within.
Nasica shouted from the
Parlour, saying I am not
at Home. And when En-
nius knowing his Voice
said, you impudent Fel-
low, do not I know you
speaking? Nay, says *Na-
sica*, you are more impu-
dent, who do not give
Credit to me, whereas I
trusted your Maid.

You were perhaps busy.

Nay sweetly idle.

Again you trouble me
with a Riddle.

I will tell you then
plainly. Nor will I call
a Fig any thing else than
a Fig!

Tell me.

I was fast asleep.

What say you? But
the eighth Hour had pas-
sed then, whereas the Sun
riseth this Month before the
fourth.

B. Libe.

B. Liberum est soli
per me quidem surge-
re vel media nocte,
modo liceat mihi dor-
mire usque ad fatie-
tatem.

It is free for the Sun for
me indeed to rise even at
Mid-night, so that it be
allowed me to sleep to Sa-
tisfaction.

A. Verum utrum
istuc accidit casu, an
est Consuetudo?

But whether did that
happen by chance, or is it
a Custom?

B. consuetudo pror-
sus.

Custom entirely.

A. Atqui consuetu-
do rei non bonæ est
pessima.

But the Custom of a
Thing not good is very
bad.

B. Imo nullus som-
nus est suavior quam
post solem exortum.

Nay no Sleep is pleasant-
er than after the Sun is
risen.

B. Qua hora tan-
dem soles relinquere
lectum?

What Hour I pray do
you use to leave your
Bed?

B. Inter quartam
et nonam.

Betwixt the fourth and
the ninth.

B. Spatium satis
amplum. Regina vix
tot horis comuntur,
sed unde venisti in ist-
am consuetudinem.

Time long enough.
Queens hardly are so ma-
ny Hours a dressing, but
how came you into that
Custom?

B. Quia solemus
proferre convivium, lu-
sus, et jocos in mul-
tam noctem. Pensa-

Because we use to pro-
long Feasts, Games, and
Jests till late at Night.

mus

mus id dispendii matutino somno.

We make up that Loss by Morning Sleep.

A. Vix unquam vidi hominem perditius prodigum te.

I scarce ever saw a Man more perniciously prodigal than you.

B. Videtur mihi parsimonia magis quam profusio. Interim nec absumo candelas, nec detero vestes.

It seems to me Frugality rather than Prodigality. In the mean time I neither consume Candles, nor wear Cloaths.

A. Præpostera frugalitas quidem servare vitrum ut perdas gemmas. Ille Philosophus aliter sapuit, qui rogatus quid esset pretiosissimum, respondit tempus. Porro cum constet diluculum esse optimam partem totius diei, tu gaudes perdere quod est pretiosissimum in pretiosissima re.

Preposterous Frugality indeed to save Glass that you may loose Jewels. That Philosopher was otherwise minded, who being asked what was the most precious thing, answered Time. Moreover since it is agreed that the Morning is the best Part of the whole Day, you love to loose what is the most precious in the most precious thing.

B. An hoc perit, quod datur corpusculo.

Is that lost, which is given to the Body.

A. Imo detrahatur corpusculo, quod tum suavissime afficitur, maximeque vegetatur, cum reficitur tempestivo moderatoque somno, et corroboratur matutina vigilia.

Nay it is taken from the Body, which then is most sweetly affected, and most of all recruited, when it is refreshed with seasonable and moderate Sleep, and is strengthened with Morning Watching. B. Sed

DILUCULUM. 175

B. Sed est dulce dormire. But it is pleasant to Sleep.

A. Quid potest esse dulce sentienti nihil? What can be pleasant to one that perceives nothing.

B. Hoc ipsum est dulce sentire nihil molestiæ. This very Thing is pleasant to perceive nothing of Trouble.

A. Atqui sunt feliciores isto nomine, qui dormiunt in sepulchris. Nam nonnunquam insomnia sunt molesta dormienti. But they are more happy in that Respect, who sleep in their Graves; for sometimes Dreams are troublesome to a Man asleep.

B. Aiunt corpus saginari maxime eo somno. They say that the Body is fattened most of all with that Sleep.

A. Ista est sagina glirium non hominum. Animalia que parantur epulis recte saginantur. Quorsum attinet homini accersere obesitatem, nisi ut incedat onustus graviore sarcina? Dic mihi, si haberes famulum, utrum malles obesum, an vegetum, et habilem ad omnia munia? That is the fattening of Dormise not of Men. Animals that are prepared for Feasts are rightly fattened. What signifies it for a Man to procure Fatness, but that he may go loaded with a heavier Pack? Tell me, if you had a Servant, whether you had rather have him Fat, or lively and fit for Services?

B. Atqui non sum famulus. But I am not a Servant.

A. Sat est mihi,
quod malles mini-
strum aptum officiis
quam bene saginatum.

It is enough for me
that you had rather have
a Servant fit for Service,
than well fattened.

B. Plane mallem.

Indeed I had rather.

A. At Plato dixit
animum hominis esse
hominem, corpus esse
nihil aliud quam do-
miculum aut instru-
mentum. Tu certe
fateberis, opinor, ani-
mum esse principalem
portionem hominis,
corpus ministrum a-
nimi.

But Plato said that the
Soul of a Man is the Man,
that the Body is nothing else
than a House or Instru-
ment. You however will
confess, I suppose, that the
Soul is the principal Part of
Man, the Body the Servant
o. the Mind?

B. Esto si vis.

Let it be so if you will.

A. Cum tibi nolles
ministrum tardum ab-
domine, sed malles
agilem et alacrem, cur
paras ignavum et o-
besum ministrum a-
nimo.

Since you would not have
a Servant heavy with a
great Belly, but had rather
have one nimble and brisk,
why do you provide a lazy
and fat Servant for the
Mind?

B. Vincor veris.

I am overcome with
Truth.

A. Jam accipe ali-
ud dispendium. Ut ani-
mus longe præstat cor-
pori, ita fateris opes
animi longe præcelle-
re bonæ Corporis.

Now hear another Loss.
As the Mind far excels the
Body, so you confess that
the Riches of the Mind far
excell the good things of
the Body.

B. Dicis

DILUCULUM. 177

B. Dicis probabile.

You say what is likely.

A. Sed inter bona animi, sapientia tenet primas.

But amongst the good things of the Mind, Wisdom has the first Place.

B. Fateor.

I confess.

A. Nulla pars diei est utilior ad parandam hanc, quam diluculum, cum sol exoriens novus adfert vigorem et alacritatem omnibus, discutitque nebulas consuetas exhalari e ventriculo qua solent obnubilare domicilium Mentis.

No Part of the Day is more useful for the getting of this, than the Morning, when the Sun rising fresh brings Vigour and Briskness to all things, and dissipates the Fumes that use to be exhaled out of the Stomach, which are wont to cloud the Habitation of the Mind.

B. Non repugno.

I do not say nay.

A. Nunc supputa mihi quantum eruditionis possis parare tibi illis quatuor horis, quas perdis in tempestivo somno.

Now reckon up for me how much Learning you might get to your self in those four Hours, which you loose in unseasonable Sleep.

B. Multum profecto.

Much indeed.

A. Expertus sum plus effici in studiis, una Hora matutina, quam tribus pomeridianis, idque nullo detrimento corporis.

I have experienced that more is done in one's Studies, in one Hour in the Morning, than in three in the Afternoon, and that with no Damage to the Body.

B. *Audivi.*

I have heard so.

A. *Deinde reputa illud ; si conferas in summam jacturam singulorum dierum, quantus cumulus sit futurus.*

Then consider that ; if you cast up into a sum the Loss of every Day, how great a Mass it will be.

B. *Ingens profecto.*

A huge one truly.

A. *Qui profundit gemmas et aurum temere, habetur prodigus, et accipit tutorem ; qui perdit hæc bona tanto pretiosiora, nonne est multo turpius prodigus.*

He that squanders away Jewels and Gold rashly, is reckoned a Prodigal, and receives a Guardian ; he that throws away these good things so much more precious, is not he much more scandalously prodigal.

B. *Sic apparet, si perpendamus rem recta ratione.*

So it appears, if we examine the Matter by right Reason.

A. *Jam expende illud quod Plato scripsit, nihil esse pulchrius, nihil amabilius sapientia, quæ si posset cerni corporeis oculis, excitaret incredibiles amores sui.*

Now consider that which Plato writ, that nothing is more beautiful, nothing more lovely than Wisdom, which if it could be seen with bodily Eyes, would raise incredible Love of it self.

B. *Atqui illa non potest cerni.*

But that cannot be seen.

A. *Fateor, corporeis oculis, verum cernitur oculis animi,*

I confess, with bodily Eyes, but it is seen with the Eyes of the Mind,
quæ

quæ est potior pars hominis, et ubi est incredibilis amor, ibi oportet adsit summa voluptas, quoties animus congregitur cum tali amica.

which is the better Part of Man; and where there is incredible Love, there must be the greatest Pleasure, as oft as the Mind confers with such a Mistress.

B. Narras verisimile.

You say what is likely.

A. Ito nunc et commuta somnum imaginem mortis, cum hac voluptate, si videtur.

Go now and change Sleep, the Image of Death, for this Pleasure, if it seems good.

B. Verum interim nocturni lusus pereunt.

But in the mean time Nightly Sports are lost.

A. Perdit plumbum bene, qui vertit in aurum. Natura tribuit noctem somno. Exoriens sol revocat cum omne genus animantium, tum præcipue hominem ad munia vite. Qui dormiunt, inquit Paulus, dormiunt nocte; et qui sunt ebrii, sunt ebrii nocte. Proinde quid est turpius quam, cum omnia animantia expergiscantur cum sole, quedam etiam saluent cum nondum apparentem, sed adven-

He looses Lead well, who turns it into Gold. Nature has given the Night for Sleep. The rising Sun calls upon both every Kind of living Creatures, and especially Man, to the Offices of Life. They who sleep, says Paul, sleep in the Night; and they who are drunk, are drunk in the Night. Therefore what is more scandalous than, when all animals awake with the Sun, some also salute him not yet appearing, but coming with singing; when the Elephant awakes the rising Sun, that
tantem

tantem cantu ; cum elephantus adoret orientem solem, hominem stertere diu post exortum solis ? Quoties illi aureus splendor illustrat tuum cubiculum, nonne videtur exprobrare dormienti, stulte, quid gaudes perdere optimam partem vite tue ? Non luceo in hoc ut dormiatis abdicati, sed ut invigiletis honestissimis rebus. Nemo accendit lucernam, ut dormiat, sed ut agat aliquis operis : Et nihil aliud quam stertis ad hanc lucernam pulcherrimam omnium ?

A. Declamas belle.

B. Non belle, sed vere. Age non dubito quin audiveris frequenter illud Hesiodum, parsimonia est sera in fundo.

A. Frequentissime nim vinum est optimum in medio dolio.

B. Atqui prima pars in vita nimis adulescentia est optima.

Man should snore a long time after the Rising of the Sun ? As often as that Golden Splendor enlightens your Bed-Chamber, does it not seem to upbraid you sleeping, thou Fool, why dost thou love to lose the best Part of thy Life ? I do not shine for this, that you may sleep in private, but that you may mind the most honourable things. No Body lights a Candle that he may sleep, but that he may do some Work : And dost thou nothing else but snore by this Candle, the finest of all ?

You declaim prettily.

Not prettily, but truly Well I doubt not but you have heard frequently that of Hesiod, sparing is too late in the Bottom.

Very frequently, for Wine is the best in the middle of the Cask.

But the first Part in Life to wit Youth, is the best.

A. Pro-

DILUCULUM. 181

A. *Profecto sic est.*

Truly so it is.

B. *At diluculum est hoc diei, quod adolescentia vite. An non faciunt igitur stulte, qui perdunt adolescentiam nugis, matutinas horas somno?*

But the Morning is that to the Day, which Youth is to Life. Do not they do therefore foolishly, who loose their Youth in Trifles, their Morning Hours in Sleep?

A. *Sic apparet.*

So it appears.

B. *An est ulla possessio, quæ sit conferenda cum vita hominis?*

Is there any Possession, that is to be compared with the Life of Man?

A. *Ne universa gazæ quidem Persarum.*

Not all the Treasure indeed of the Persians.

B. *An non odisses hominem vehementer, qui posset ac vellet decurtare vitam tibi malis artibus ad aliquot annos?*

Would you not hate the Man very much, who could and would shorten your Life for you by evil Arts for some Years?

A. *Ipse mallet e-ripere vitam illi.*

I had rather take his Life from him.

B. *Verum arbitror peiores et nocentiores, qui volentes reddunt vitam breviorē sibi.*

But I think them worse and more mischievous, who voluntarily make Life shorter to themselves.

A. *Fateor si qui tales reperiuntur.*

I confess, if any such are found.

B. *Repe-*

B Reperiuntur? Imo
omnes similes tui fa-
ciunt id.

Found? Nay all like
you do that.

A. Bona Verba.

Good Words.

B. Optima. Re-
puta sic cum tuo ani-
mo, nonne Plinius vi-
detur dixisse rectissime,
vitam esse vigiliam,
et hominem vivere
hoc pluribus horis,
quo maiorem partem
temporis impenderit
studiis. Somnus enim
est quadam mors. Un-
de et fingitur venire
ab inferis, et dicitur
Germanus mortis ab
Homero. Itaque quos
somnus occupat, nec
censentur inter vivos,
nec inter mortuos, sed
tamen potius inter mor-
tuos.

Very good. Think this
with your Mind, does not
Pliny seem to have said
very rightly, that Life is a
Watch, and that Man
lives so many the more
Hours, by how much the
greater Part of his Time
he spends in his Studies.
For Sleep is a Sort of Death.
From whence also it is
pretended to come from
Hell, and is call'd the Bro-
ther German of Death by
Homer. Wherefore those
whom Sleep seizeth are nei-
ther thought amongst the
Living, nor amongst the
dead, but yet rather amongst
the Dead.

A. Ita videtur om-
nino.

So it seems indeed.

B. Nunc subducito
rationem mihi, quan-
tam portionem vitæ
refecent sibi, qui singu-
lis diebus perdunt tres
aut quatuor horas
somno.

Now cast up the Ac-
count for me, how great
a Part of Life they cut off
from themselves, who e-
very Day loose three or
four Hours in Sleep.

A. Video

A. Video immensam summam.

I see an immense Sum.

B. Nonne haberes Alchymistam pro deo, qui posset adjicere decem annos summæ vitæ, et revocare proVectiorem ætatem ad vigorem adolescentiæ?

Would not you reckon the Alchymist for a God, that could add ten Years to the Sum of your Life, and call back advanced Age to the Vigour of Youth?

A. Quid ni haberem?

Why should I not reckon on him so?

B. Sed potes præstare hoc tam divinum beneficium tibi.

But you may do this so divine a Benefit to your self.

A. Qui sic?

How so?

B. Quia mane est adolescentia diei, juvenis fervet usque ad meridem. Mox virilis ætas, cui succedit vespera pro senectâ; occasus excipit vesperram, velut mors diei. Parsimonia autem est magnum vectigal, sed nusquam majus quam heic. An non igitur adjunxit sibi ingens lucrum, qui desit perdere magnam partem vitæ, eamque optimam.

Because the Morning is the Youth of the Day, Youth keeps warm till Noon. By and by the manly Age, after which comes the Evening for old Age, Sun set succeeds the Evening, as the Death of the Day. And Frugality is a great Revenue, but no where greater than here. Has not he therefore procured to himself a huge Gain, who has ceased to loose a great Part of his Life, and that the best.

A. Prædicas verâ.

You say true.

B. Pro.

B. Proinde eorum querimoniavideatur admodum impudens, qui accusant naturam, quod finierit vitam hominis tam angustis spatiis, cum ipsi sponte amputent sibi tantum ex eo quod datum est. Vita est longa satis cuique, si dispensetur parte. Nec est mediocris profectus, si quis gerat quaque suo tempore. A prandio vix sumus semihomines, cum corpus onustum cibis aggravat mentem. Nec est tutum evocare spiritus ab officina stomachi, peragentes officium concoctionis ad superiora, multo minus a cena. At homo est totus homo matutinis horis, dum corpus est habile ad omne ministerium, dum alacer animus viget, dum omnia organa mentis sunt tranquilla et serena, dum particula divine aure spirat, ut ait ille, ac sapit suam originem, et rapitur ad honesta.

Wherefore their Complaint seems very impudent, who accuse Nature, for having bounded the Life of Man within so narrow a Compass, when they of their own Accord cut of from themselves so much of that which was given them. Life is long enough for every one, if it be disposed of sparingly. Nor is it a mean Proficiency, if a Man does every Thing in its Time. After Dinner we are scarce half Man, when the Body loaden'd with Meat oppresses the Mind. Nor is it safe to call of the Spirits from the Work-house of the Stomach, performing the Office of Concoction to the upper Parts, much less after Supper. But a Man is wholly Man in the Morning Hours, whilst the Body is fit for all Service, whilst the chearful Mind is vigorous, whilst all the Organs of the Mind are quiet and serene, whilst the Particle of divine Air breaths, as a certain one says, and has a Tincture of its Original, and is carried out to honourable Things.

A. Tu concionaris
quidem eleganter.

You preach indeed
finely.

B. Faber ærarius ob
vile lucellum surgit
ante lucem, et amor
sapientiæ non potest
expergefacerē nos, ut
audiamus saltem solem
evocantem ad inasti-
mabile lucrum. Medici
fere non dant pharma-
cum nisi diluculo, illi
norunt aureas horas,
ut subveniant Corpori,
nos non novimus eas ut
locupletemur et fane-
mus animum? Quod si
hæc habent leve pon-
dus apud te, audi
quid illa cælestis sapi-
entia apud Solomo-
nem loquatur. Qui
vigilaverint ad me,
inquit, mane invenient
me. In mysticis psal-
mis, quanta commen-
datio matutini tempo-
ris? Mane Propheta
extollit misericordiam
domini, mane ejus
vox auditur, mane
ejus deprecatio præve-
nit Dominum. Et apud
Lucam Evangelistam
populus expetens sani-
tatem et doctrinam a
domano, confluit ad il-

A Brazier for poor
Gain rises before Light,
and the Love of Wisdom
cannot awake us, that we
may hear at least the Sun
calling us up to inestimable
Gain. Doctors common-
ly give not Physick but
in the Morning; they
know the golden Hours,
to relieve the Body, do not
we know them to enrich
and cure the Mind? But
if these things have little
Weight with you, hear
what that heavenly Wis-
dom with Solomon says.
They that watch for me,
says she, in the Morning
shall find me. In the my-
stical Psalms how great is
the Commendation of the
Morning Time? In the
Morning the Prophet ex-
tols the Mercy of the
Lord, in the Morning his
Voice is heard, in the
Morning his Prayer pre-
vents the Lord. And in
Luke the Evangelist, the
People desiring Health and
Instruction from the Lord,
flocks in to him in the
Morning. Why do you sigh?

lum mane. Quid suspiras?

A. Vix teneo lacrymas, cum subit quantam jacturam vite fecerim.

I scarce refrain from Tears, when I think how great a Waste of Life I have made.

B. Est supervacaneum discruciarī ob ea, quæ non possunt revocari, sed tamen possunt sarciri posterioribus curis. Incumbe huc igitur potius quam facias jacturam futuri temporis quoque inani deploratione præteritorum:

It is needless to be tormented for those things, which cannot be recalled, but yet may be cured by future Care. Apply your self to this therefore, rather than make a Waste of the Time to come too by a vain lamenting of what is past.

A. Mones bene, sed diutina consuetudo jam fecit me sui juris.

You advise well, but long Custom has now brought me under its Dominion.

B. Phy! Clavus tellitur clavo, consuetudo vincitur consuetudine.

Puh! a Nail is driven out by a Nail, Custom is overcome by Custom.

A. At durum est relinquere ea quibus diu assueveris.

But it is hard to leave those things to which you have been long used.

A. Initio quidem, sed diversa consuetudo primum lenit eam mo estiam, mox ver-

At the beginning indeed, but a different Custom first mitigates that Trouble, by and by turns it in-

tit in summam voluptatem, ut non oporteat te penitere brevis molestie.

to the greatest Pleasure, that you ought not to be concerned for a short Trouble.

A. Vereor ut succedat.

I am afraid it will not succeed.

B. Si esses septuagenarius, non retraherem te a solitis, nunc vix egressus es decimum septimum annum, opinor. Quid autem est, quod ista ætas non possit vincere, si adsit modo promptus animus?

If you were seventy Years old, I would not take you off from what you were used to, now you are scarce pass'd the seventeenth Year, I believe. And what is it which that Age cannot conquer, if there be but a ready Mind?

A. Quidem aggrediar, conaborque, ut fiam Philologus ex Philypno.

Truly I will attempt it, and endeavour, that I may become a Philologer of a Lover of Sleep.

B. Si feceris id, scio fati, post paucos dies, et gratulaberis serio tibi, et ages mihi gratias, qui monuerim.

If you do that, I know well enough, after a few Days, both you will rejoice in earnest to your self, and give me Thanks, who advised you to it.





COLLOQUIUM SENILE.

Eusebius, Pampirus, Polygamus Glycion.

Eu. **Q**UAS novas aves video hic? nisi animus fallit me, aut oculi prospiciunt parum, video tres veteres congerones meos confidentes, Pampirum, Polygamum et Glycionem.

Pa. Quid tibi vis cum vitreis oculis fascinatur? Congredere propius Eusebi.

Po. Salve Eusebi multum exoptate.

Gly. Sit bene tibi optime vir.

Eu. Una salute salve te omnes. Quis Deus aut casus felicior deo conjunxit nos? Nam

WHAT new Birds do I see here? Unless my Mind deceives me, or my Eyes discern but little, I see three old Companions of mine sitting together, Pampirus, Polygamus and Glycion.

What do you mean with your Glass Eyes, you Wizzard? Come nearer Eusebius.

God save you Eusebius much long'd for.

May it be well with you very good Sir!

In one Salutation God save you all. What God or Chance more lucky than a God has join'd us? For

COLLOQUIUM SENILE. 189

*nemo nostrum vidit
alium jam quadragin-
ta annis, opinor. Mer-
curius non potuisset
contrahere nos in unum
melius suo caduceo.*

*none of us has seen anothe^r
now this forty Years, I
think. Mercury could not
have brought us together
better with his Rod.*

Q. Quid agitis hic?

What are you doing here?

Pa. Sedemus.

We are sitting.

Eu. Video, sed qua
de causa?

*I see, but for what
Cause?*

Po. Operimur cur-
rum, qui devehat nos
Antwerpiam.

*We are waiting for a
Coach, that should carry us
to Antwerp.*

Eu. Ad mercatam?

To the Mart?

Po. Scilicet; sed spec-
tatores magis quam
negotiatores.

*Yes; But Spectators
more than Traders.*

Eu. Et nobis est iter
eodem. Verum quid
obstat, quo minus
eatis?

*And we are travelling to
the same Place. But what
hinders that you do not
go?*

Po. Nondum con-
venit cum aurigis.

*We are not yet agreed
with the Coachmen.*

Eu. Difficile genus
hominum: sed vis-
ne ut imponamus
illis?

*A hard kind of Men.
But are you willing that
we should impose upon
them?*

Po. Liberet si lice-
ret.

R 3

*It would please me if
it could be.*

Eu. Si.

190 COLLOQUIUM SENILE.

Eu. Simulemus nos
velle abire simul pe-
dibus.

Let us pretend that we
will go together on Foot.

Po. Credant citius can-
cros volaturos, quam
nos tam grandes con-
fecturos hoc iter pe-
dibus.

They would believe
sooner that Crabs would
fly, than that we so El-
derly should dispatch this
Journey on Foot.

Gl. Vultis rectum
ac verum consilium?

Would you have right
and true Advice.

P. Maxime.

Yes.

Gl. Illi potant, quo
diutius faciunt id, hoc
plus periculi erit, necu-
bi deiciant nos in
lutum.

They are drinking, the
longer they do that, so
much the more Danger
will there be, lest some
where they throw us into
the Dirt.

Po. Oportet venias
admodum diluculo, si
velis aurigam sobrium.

You must come very
early, if you would have a
Coachman sober.

Gl. Quo perve-
niamus maturius Ant-
werpiam, stipulemur
currium nobis qua-
tuor solis. censeo
tantillum pecunia con-
teinnendam. Hoc dam-
num pensabitur mul-
tis commoditatibus?
sedebimus commodius,
ac transigemus hoc iter
suavissime mutuis fa-
bulis.

That we may come the
sooner to Antwerp, let us
hire a Coach for us four a-
lone. I think that so lit-
tle Money is to be dispi-
sed. This Loss will be
made up by many Conve-
niences. We shall sit more
conveniently, and shall pass
this Journey most sweetly
in mutual Stories.

Po. Gly.

COLLOQUIUM SENILE. 191

Po. Glycion sua
det recte.

Glycion advises right.

Gl. Transegi. Con-
scendamus. Vah! nunc
libet vivere, postea-
quam contigit mihi
videre sodales olim ca-
rissimos, ex tanto in-
tervallo.

I have bargain'd. Let
us go in. Oh! Now I have
a Mind to live, after it has
happened to me to see Com-
panions formerly very
dear, after so long an
Interval.

Eu. Ac Videor mihi
repube scere.

And I seem to my self
to grow young again.

Po. Quot annos
supputatis, ex quo con-
viximus Luteria.

How many Years do
you count it, since we
lived together at Paris.

Eu. Arbitror non
puiores quadragin-
ta duobus.

I think no fewer than
forty-two.

Po. Tum videbamur
Omnes æquales.

Then we seem'd all of
an Age.

Eu. Ita eramus fer-
me, aut si erat quid
discriminis, erat perpu-
sillum.

So we were almost, or
if there was any thing of
Difference, it was very
little.

Pa. At nunc quanta
inequalitas? Nam
Glycion habet nihil se-
nii, et Polygamus
quest videri hujus
avus.

But now how great is
the Inequality? For Glycion
has nothing of old Age, and
Polygamus might seem his
Grand-Father.

E. Profecto sic res ha-
bet. Quid res in causa.

Truly so the thing is.
What thing is the Occasion.

192 COLLOQUIUM SENILE.

Pa. Quid? *Aut hic cessavit ac restitit in cursu, aut ille antevertit.*

What? *Either he has loitered and stopp'd in the Race, or the other has out-run him.*

Eu. Ohe! *anni non cessant, quantumvis homines cessent.*

Oh! *Years do not loiter, how much soever Men may loiter.*

Po. *Dic bona fide, Glycion, quot annos lumeras?*

Tell me in good Faith Glycion, how many Years do you reckon?

Gly. *Plures quam ducatos.*

More than Ducats,

Po. *Quot tandem?*

How many at last?

Gl. *Sexaginta sex.*

Sixty six.

Po. *sed quibus artibus remoratus es senectutem? nam neque canities, neque rugosa cutis adest. oculi vident, series dentium utrinque nitet: Color est vividus, corpus succulentum*

But by what Arts have you kept off old Age, for neither Hoariness, nor a wrinkled Skin is yet come upon you. The Eyes are brisk, the Row of Teeth on each Side is neat, the Colour is lively, and the Body full of Blood.

Gl. *Dicam meas artes, modo tu narres nobis vicissim tuas artes, quibus accelerasti senectutem.*

I will tell my Arts, so be you tell us again your Arts, by which you have hastened on old Age.

Po. *Recipio me facturum. Dic igitur,*

I undertake that I will do it. Tell us then, what

COLLOQUIUM SENILE. 193

quo contulisti te re-
lictæ Lutetia?

ther did you betake your
self after you left Paris?

Gly. Recta in pa-
triam. Commoratus
illic fere annum, cæpi
dispicere de eligendo ge-
nere vitæ. Quam
rem ego credo habere
non leve momentum
ad felicitatem. Cir-
cumspiciebam quid
succederet cuiquam
quid secus.

Directly into my Country:
Having staid there almost
a Year, I begun to consider
about choosing a Way of
Life. Which Thing I be-
lieve to have no small mo-
ment towards Happiness:
I considered what suc-
ceeded with any one, what
did otherwise.

Po. Miror fuisse
tibi tantum mentis,
cum nihil fuerit nu-
gacius te Lutetiæ.

I wonder you had so
much Sense, whereas no-
thing was more trifling
than you at Paris.

Gl. Tum etas fe-
rebat: Et tamen o-
bone, non gessi omnem
rem hic meo Marte.

Then my Age allow'd
it; and yet good Sir, I
did not manage the whole
Affair here by my own
Conduct.

Po. Mirabar.

I wondered.

Gl. Priusquam ag-
grederer quidquam,
adii quendam e civi-
bus, grandem natu-
prudentissimum longo
usu rerum, et proba-
tissimum testimonio to-
tius civitatis, ac meo
iudicio felicissimum
etiam.

Before I attempted any
Thing, I went to one of
the Citizens, elderly, very
wise by long Experience
in Affairs, and very well
approved of by the Testimo-
ny of the whole City,
and in my Judgment very
happy too.

Eu Sa.

134. COLLOQUIUM SENILE.

Et. Sapiebas.

You were wise.

Gl. Usus hujus con-
silio duxi uxorem.

Using his Advice I mar-
ried a Wife.

Po. Pulchre deta-
tam?

With a good Fortune?

Gl. Mediocri dote.
Ha res cessit mihi
plane ex animi sen-
tentia.

With a moderate For-
tune: That Thing fell
out to me truly according
to my Heart's Desire.

Po. Quot annos na-
tus eras tum?

How many Years old
were you then?

Gl. Ferme viginti
duos.

Almost twenty two.

Po. O felicem te!

O Happy you!

Gl. Non debeo to-
tum hoc fortuna, ne
quid erres.

I do not owe all this
to Fortune, do not mi-
stake.

Po. Qui sic?

How so?

Gl. Dicam, alii di-
ligunt priusquam de-
ligant, ego delegi ju-
dicio, priusquam dili-
gerem. Et tamen duxi
hanc magis ad posteri-
tatem, quam ad volup-
tatem: Vixi cum ea
suavissime non plures
octo annos.

I will tell you, others
love before they choose,
I chose judiciously, before
I loved, and yet I married
her more for Issue than for
Pleasure. I lived with
her most pleasantly no
more than eight Years.

Po. Rta

COLLOQUIUM SENILE. 195

Po. Reliquit orbem ?

Did she leave you Childless ?

Gl. Imo duo filii, totidemque filix supersunt.

Nay two Sons, and as many Daughters survive.

Po. Vivisne privatus, an fungeris magistratu ?

Do you live a private Person, or do you bear any Office ?

Gl. Est mihi publicum munus. Majora poterant contingere, verum delegi hoc mihi, quod haberet tantum dignitatis, ut vindicaret me a contemptu, ceterum minime obnoxium molestis negotiis. Ita nec est quod quisquam objiciat me vivere mihi. Et est unde de operam amicis quoque nonnunquam : contentus hoc ambii nihil magis : verum gessi magistratum sic ut dignitas accreverit illi ex me. Ego duco hoc pulchrius quam sumere mutuo dignitatem ex splendore muneris.

I have a publick Office. Greater Places might have fallen to me, but I chose this for my self, because it had so much of Honour, that it would secure me from Contempt, but not at all liable to troublesome Business. So there is no Reason that any one should object that I live for my self. And I have it in my Power to be serviceable to my Friends too sometimes: content with this I sought no more : but I bore my Office, so that dignity accrued to it from me. I reckon this handsomer than to borrow Dignity from the Splendour of an Office.

Eu. Nihil verius.

Nothing more true.

Gl. Sic

196 COLLOQUIUM SENILE.

Gl. Sic consensui inter meos cives carus omnibus.

Thus I grew old amongst my Citizens dear to all.

Eu. Istuc est difficilimum, cum dictum sit non abs re, eum qui habet neminem inimicum, nec habere quenquam amicum; et invidiam esse semper comitem felicitatis.

That is very hard, seeing it has been said not without Reason, that he who has no Body his Enemy, has not any one his Friend; and that Envy is always the Companion of Happiness.

Gl. Invidia solet comitari insignem felicitatem. Mediocritas est tuta. Et hoc fuit mihi perpetuum studium, ne compararem quid mei commodi ex incommodis aliorum. Ingressi me met nullis negotiis, sed præcipue continui me ab his, quæ non poterant suscipi sine offensa multorum. Itaque si amicus erit juvandus, benefacio illi sic, ut parem nullam inimicum mihi hac de causa. Et si quid simultatis ortum fuerit alicunde, aut lenio purgatione, aut extinguo officiis, aut patior intermori dissimulatione? abstineo

Envy uses to attend upon extraordinary Happiness: A Mean is safe. And this was my constant Care, not to procure to my self any Advantage by the Disadvantages of others. I thrust my self into no Business, but especially kept my self from that which could not be undertaken without the Offence of many. Wherefore if a Friend is to be assisted, I befriend him so, that I procure no Enemy to my self upon that account. And if any Difference arise on any Hand, I either soften it by clearing my self, or quash it by Kindnesses, or suffer it to die away by taking no Notice. I abstain always from Contention; which if it happen, I had rather

COLLOQUIUM SENILE. 197

semper a contentione ; quæ si inciderit, malo facere jacturam rei quam amicitia. In cæteris ago quendam Mitionem, arrideo omnibus : saluto et resaluto benigniter repugno nullius animo. Damno institutum aut factum nullius : prefero me nemini : quod velim taceri, credo nemini ? non scrutor aliorum arcana, et si forte novi quid, nunquam effutio. Aut taceo de his qui non sunt præsentibus, aut loquor amice ac civiliter. Magna pars simultatum inter homines nascitur ex intemperantia lingua. Nec excito nec alo alienas simultates. Sed ubicunque oportunitas datur, aut extinguo, aut mitigo. His rationibus hæcenus vitavi invidiam, et alui benevolentiam meorum civium.

*Pa. Non sensisti
celibatum gravem ?*

suffer the Loss of Money than Friendship. In other things I act a Mitio, I smile upon all Men ; I salute and resalute kindly. I oppose no Man's Inclinations. I condemn the Usage or Action of no Man, I prefer my self before no Body : What I would have concealed I trust to no Body : I examine not into other Mens Secrets, and if by chance I know any Thing, I never blab it. I either hold my Tongue of those who are not present, or speak friendly and civilly. A great Part of the Quarrels amongst Men arises from the Intemperance of the Tongue. I neither excite nor promote other Men's Quarrels. But wheresoever an Opportunity is given, I either put an End to them, or lessen them. By these Means hitherto I have avoided Envy, and preserved the Good Will of my Citizens

*Did you not find a
single Life troublesome ?*

Gl. Nihil

198 COLLOQUIUM SENILE.

Gl. Nihil *unquam* accidit mihi quidem acerbius in vita morte uxoris, ac optassem vehementer, illam consenescere una mecum, et frui communibus, liberis; sed quando visum est aliter superis, judicari sic expedire magis utrique; neq; putavi causam cur discruciarer me inani luctu, præsertim cum is nihil prodesset defunctæ.

Nothing ever happened to me indeed more bitter in all my Life, than the Death of my Wife: And I could have wished mightily that she might have grown old together with me, and enjoy'd our common Children; but since it seemed otherwise to God, I judged it so to be better for both: neither did I think there was any Cause why I should torment my self with vain Mourning; especially since that would do no good to the deceased.

Po. Nunquamne incessit libido repetendi matrimonii, præsertim cum istud cessisset feliciter?

Had you never a desire to marry again; especially since it fell out luckily.

Gl. Incessit libido sed duxeram uxorem causa liberorum; non duxi rursus causa liberorum.

I had a Desire; but I had married a Wife for the Sake of Children; I did not marry again for the Sake of Children.

Po. At est miserum cubare solum totas noctes.

But it is miserable to lie alone whole Nights.

Gl. Nihil est difficile volenti. Tum cogita quantas commoditates cælibatus ha-

Nothing is difficult to one that is willing. Then consider how great Advantages a single Life has.
bear

COLLOQUIUM SENILE. 199

beat. Quidam decerpunt ex omni re, si quid incommodi inest: Qualis ille Crates videtur fuisse, cujus titulo fertur Epigramma colligens mala vitæ. Istud proverbium placet his, optimum non nasci. Metrodorus arridet mihi magis decerpens undequaque, si quid boni inest. Nam sic vita fit dulcior. Et ego induxi animum sic ut oderim vel expetam nihil vehementer. Ita fit ut si quid boni eontingat, non esse-rar aut insolescam, si quid decedat non admodum crucier.

Po. Næ tu es Philosophus sapientior Thalete ipso, si quidem potes istud.

Gl. Si quid ægritudinis obortum est animo, ut vita mortalium fert multa hujusmodi, ejicio ex animo protinus, sive sit ira ex offensa, sive quid aliud factum indigne.

Some take out of every thing, if any Inconveniency is in it: Such as that Crates seems to have been, under whose Name goes an Epigram, collecting the Evils of Life. That Proverb pleases them, 'tis best not to be born. Metrodorus pleases me more, gathering from all Sides, if any good be in a Thing. For so Life becomes more pleasant. And I have brought my Mind to that, that I hate or desire nothing very much. So it comes to pass, that if any good happen to me, I am not elated or insolent, if any Thing is lost I am not much troubled.

Truly you are a Philosopher wiser than Thales himself, if indeed you can do that.

If any Thing of Trouble arises in my Mind, as the Life of Mortals produces a great many Things of this kind, I cast it out of my Mind immediately, whether it be Anger from any Offence, or any Thing else done unworthily.

S

Po. Ac

200 COLLOQUIUM SENILE.

Po. At sunt quædam injuria quæ moveant stomachum vel placidissimo: Et tales sunt frequentes offensa famulorum.

But there are some Injuries which would raise Resentment even in the meekest Man: And such are frequently the Offences of Servants.

Gl. Patior nihil refidere in animo: Si queam mederi, medeor, sin minus, cogito sic, quid proderit me ringi, re habitura nihilo melius? Quid multis? patior ut ratio impetret hoc a me mox, quod tempus paulo post impetraret a me. Certe est nullus dolor animi tantus quem patiar ire cubitum mecum.

I suffer nothing to settle in my Mind: If I can cure it I do cure it: But if not, I think thus, what will it signify for me to be vexed, the Thing being like to be nothing the better? What needs many Words? I suffer Reason to obtain that of me presently, which Time a little after would obtain of me. However there is no Trouble of Mind so great which I suffer to go to Bed with me.

Eu. Nihil mirum si tu non senescis, qui sis tali animo.

No wonder if you do not grow old, who are of such a Mind.

Gl. Atque adeo ne reticeam quid apud amicos, cavi cum primis, ne committerem quid flagitii, quod posset esse probro vel mihi vel meis liberis; nam nihil est inquietius animo conscio sibi male. Quod si quid culpæ sit ad-

And accordingly that I may not conceal any Thing with my Friends, I took care especially not to commit any Crime, which might be a Scandal either to me or my Children; for nothing is more restless than a Mind conscious to it self of any Thing that is bad. But if any
missum

COLLOQUIUM SENILE. 201

missum, *non eo cubi-*
tum, *priusquam re-*
conciliaro me Deo.
Convenire bene cum
Deo est fons vera
tranquilitatis: Nam
qui vivunt sic homi-
nes non possunt no-
cere his magnopere.

Eu. Num quando
metus mortis cruciat
te?

Gl. Nihilo magis
quam dies *nativitatis*
macerat: Scio *mori-*
endum. Ista sollicitudo
fortassis *adimat* mihi
aliquot dies *vite*, cer-
te *posset* *adjicere* ni-
hil. Itaque *committo*
hanc *totam* *curam*
Deo. Ipse *curo* nihil
aliud quam *ut* *vivam*
bene *suaviterque*.

Pa. At ego *senesce-*
rem *tadio*, si *degerem*
tot *annos* in *eadem*
urbe, *etiamsi* *contin-*
gat *vivere* *Romæ*.

Gl. *Mutatio loci*
quidem *habet* *nonni-*
hil *voluptatis*, *vero*
ut *peregrinationes*

Fault be committed, I do
not go to Bed, before I re-
concile my self to God.
To agree well with God is
the Fountain of true Tran-
quility. For they who
live so, Men cannot hurt
them much.

Whether at any time
does the Fear of Death
torment you?

No more than the Day
of my Birth troubles me.
I know I must die: That
Trouble perhaps would take
away from me some Days
of my Life, however it
could add nothing. Where-
fore I commit this whole
Care to God. I mind no-
thing else but that I may
live well and pleasantly.

But I should grow old
with weariness, if I should
live so many Years in the
same City, although it
should happen to me to
live at Rome.

The change of Place
indeed has something of
Pleasure; but as travelling
into foreign Countries
8 2 longi-

202 COLLOQUIUM SENILE.

longinquæ addunt prudentiam fortasse, ita habent plurimum periculorum. Videor mihi obire totum orbem tutius in Geographica tabula, neque videre paulo plus in historiis, quam si volitarem viginti totos annos, ad exemplum Ulyssæ, per omnes terras mariaque. Habeo præliolum, quod abest non plus quam duobus millibus passuum ab urbe. Ibi fio rusticus ex urbano nonnunquam. Atque recreatus ibi, redens novus hospes in urbem: Nec saluto ac salutor aliter quam si renavigassem ex insulis nuper inventis.

Eu. Non adjuvas valetudinem pharmacis?

Gl. Mihi nihil rei cum medicis. Nec incidi venam unquam, nec devoravi catapotia, nec hausi potiones. Si quid lassitudinis oboritur, propello malum moderatione victus, aut rusticatione.

gives prudence perhaps, so has it very much Danger. I seem to my self to pass over the whole World more safely in a Map, and not to see a little more in Histories, than if I roved about twenty whole Years after the Example of Ulysses, through all Lands and Seas. I have a little Estate which is distant no more than two thousand Paces from the City. There I become a Countryman of a Citizen sometimes. And being refresh'd there, I return a new Guest into the City; nor do I salute and am saluted otherwise than if I had sail'd back from the Islands lately found out.

Do not you support your Health by Physick.

I have nothing to do with the Doctors. I have neither opened a Vein at any time, nor swallowed Pills, nor drunk Potions. If any Languor arises, I remove the Evil by a Moderation of Diet, or living in the Country.

Eu.

COLLOQUIUM SENILE 203

Eu. Nihilne tibi
cum studiis?

Have you nothing to
do with Studies.

Gl. Est; nam in
his est præcipua ob-
lectatio vitæ. Verum
oblecto, non macero
me his. Siquidem stu-
deo vel ad volupta-
tem, vel ad utilitatem
vitæ, non autem ad
ostentationem. A cibo
aut pascor literatis fa-
bulis, aut adhibeo lec-
torem. Nec unquam
incumbo libris ultra
horam. Tum surgo,
et arrepta testudine
vel cantillo obambu-
lans paulisper in cu-
biculo, vel repeto
mecum quod legerim,
et si congerro est in
promptu, refero; mox
redeo ad librum.

I have; for in these is
the chief Diversion of my
Life. But I divert, not
torment my self with
them. For I study either
for Pleasure, or for the
Convenience of Life, and
not for Ostentation. After
Meat I am either cheared
with learned Stories, or I
employ a Reader. Nor do
I ever mind my Books a-
bove an Hour. Then I
rise, and taking up my Fid-
dle, I either play whilst I
walk a little in my Cham-
ber, or I run over with
my self what I have read,
and if a Companion be
at Hand, I relate it to
him; by and by I return
to my Book.

Eu. Dic bona fide,
sentis nulla incommoda
senectutis, quæ fe-
riatur esse plurima?

Tell me in good Truth
do you perceive no Inconve-
niences of old Age, which are
reported to be very many.

Gl. Somnus est ali-
quanto deterior, nec
est memoria perinde
tenax, nisi infixero
aliquid. Liberavi me
am fidem, exposui vo-
bis meas magicas ar-

My Sleep is something
worse, nor is my Memory
so tenacious, unless I fix
any thing in it. I have
discharged my Credit, I
have related to you my
magical Arts, whereby I

204 COLLOQUIUM SENILE.

*tes, quibus alo meam
juventutem. Nunc re-
ferat Polygamus pari
fide, unde collegerit
tantum senii.*

*keep up my Youth. Now
let Polygamus relate with
the like Faithfulness, how
he contracted so much old
Age.*

*Po. Equidem ce-
labo nihil tam fidos
fodales.*

*Truly I will conceal no-
thing from so faithful
Companions.*

*Eu. Narrabis etiam
taciturnis.*

*You will tell it too to
those that will hold their
Tongues.*

*Po. Cum agerem
Lutetiæ ipsi nostis
quam non abhorrerim
ab Epicuro.*

*When I lived at Paris,
you your selves know how
far I was from disliking
Epicurus.*

*Eu. Sane meminimus,
sed arbitrabamur te
relicturum istos mores
una cum adolescentia
Lutetiæ.*

*Indeed we do remember,
but we thought that you
would leave those Manners
together with your Youth
at Paris.*

*Po. Ex multis quas
adamaram illic, ab-
duxi unam mecum
domum, eamque gra-
vidam.*

*Of many which I had
loved there, I carried one
with me home, and her
with Child.*

*Eu. In paternas
ades?*

*Into your Father's
House?*

*Po. Recta? sed
mentitus eam esse
conjugem cujusdam a-
mici mei, qui ventu-
rus esset mox.*

*Directly, but pretend-
ing that she was the Wife
of a certain Friend of
mine, who would come
by and by.* Eu.

COLLOQUIUM SENILE. 265

Eu. Credidit Pater
id ?

Did your Father be-
lieve it ?

Po. Imo *olfecit*
rem intra quatrimum. Mox *fuere sava*
jurgia. Nec tamen
temperabam interim
ab conviviiis, ab *alea,*
caterisque malis arti-
bus. Quid multis ?
Cum pater non faceret
finem objurgandi, ne-
gans se velle alere
tales gallinas domi,
ac subinde minitans
abdicationem, *verti*
solum, et *demigravi*
alio cum mea gallina.
Ea genuit mihi ali-
quot pullos.

Nay he *smelt out the*
Mattes within four Days.
Presently there was *cruel*
Scolding. Nor yet did I
abstain in the mean time
from Feasts, from *Dice,*
and other bad Arts. What
needs many Words ? *When*
my Father would not make
an End of scolding, deny-
ing that he would keep
such Hens at home, and
now and then threatening
to discard me ; I ran a-
way, and removed to ano-
ther Place with my Hen.
She brought me some
Chickens.

Gl. Unde res *susp-*
petebat ?

Where had you Mo-
ney ?

Po. Mater *dabat*
nonnihil furtim, ac
præterea plus satis
æris alieni conflatum
est.

My Mother gave me
something by *Stealth,* and
besides more than enough
of Debt was contracted.

Eu. *Reperi:bantur*
sam fatui, ut crede-
rent tibi ?

Were there any found
so foolish as to trust
you ?

Po. *Sunt qui cre-*
dant nullis libentius.

There are those who
trust none more willingly.
Pa.

206 COLLOQUIUM SENILE.

Pa. Quid tandem.

What at last?

Po. Tandem cum pater serio pararet abdicationem, amici intercesserunt, et composuerunt, hoc bellum his legibus, ut ducerem uxorem nostratensem, et repudiarem Gallam.

At last when my Father in earnest was preparing to disinherit me, Friends interceded and made up this Difference upon these Terms, that I should marry a Woman of our own Country, and divorce my French-Woman.

Eu. Erat uxor?

Was she your Wife?

Po. Verba futuri temporis intercesserant, sed congressus presentis temporis accesserat.

Words of the future Time had passed betwixt us, but a Rencontre of the present Time had been added to them.

Eu. Qui licuit igitur divertere ab illa?

How could you then part from her?

Po. Post rescitum esse meæ Gallæ maritum Gallum, unde subduxerat se priorem.

Afterwards it was known that my French-woman had a Husband a Frenchman, from whom she had withdrawn her self long before.

Eu. Habes ergo Uxorem nunc?

Have you therefore a Wife now?

Po. Non nisi hanc octavam.

But this Eighth.

Eu. Octavam! Non dictus es Polygamus

An Eighth! You were not called Polygamus with-
fine

COLLOQUIUM SENILE. 207

sine augurio. Fortasse omnes decesserunt steriles.

out Augury: Perhaps they all died barren.

Po. Imo nulla non reliquit aliquot catulos domi meae.

Nay every one left some young Ones in my House.

Lu. Ego malim tot gallinas, quæ ponerent ova mihi domi. Non tædet polygamix?

I had rather have as many Hens, that might lay Eggs for me at Home. Are you not weary of marrying so often.

Po. Adeo tædet ut si hac octava moreretur hodie, ducerem nonam poëndie. Imo hoc male habet me, quod non liceat habere binas aut ternas, cum unus gallus possideat tot gallinas.

I am so weary, that if this Eighth should die to Day, I would marry a ninth the next Day after to Morrow. Nay this vexes me, that it is not lawful to have two or three, when one Cock has so many Hens.

Eu. Equidem haud miror, si parum pinguiſti, quodque collegiſti tantum ſenii: Nam nihil accelerat ſenectutem æque quam immodice atque intempeſtive computationes, impotentes amores mulierum, et immoderata ſalacitas. Sed quis alit Familiam?

Truly I do not wonder, if you are not fat, and that you have contracted ſo much of old Age: For nothing haſtens on old Age ſo much as exceſſive and unſeaſonable drinking, extravagant Love of Women, and immoderate Wantonneſs. But who maintains your Family?

Po. Me

208 COLLOQUIUM SENILE.

Po. Mediocris res
accessit ex obitu pa-
rentum, et laboratur
gnaviter manibus.

A small *Estate* came to
me by the *Death* of my
Parents, and I Work hard
with my Hands.

Eu. Descivisti igitur
a literis,

You have deserted there-
fore from Letters.

Po. Plane ab equis,
quod aiunt, ad asinos;
ex heptatechno fac-
tus faber monotechus.

Indeed from Horses, as
they say, to Asses; of a
Man of seven Arts I am be-
come a Workman of one Art.

Eu. Miser!

Poor Man!

Po. Nunquam vixi
celes ultra decem dies,
semperque nova nupta
expulit veterem luc-
rum. Habebis summam
vitæ meæ bona fide.
Atque utinam Pampi-
rus narret nobis que-
que fabulam suæ vitæ,
qui portat ætatem
belle satis. Nam, ni
fallor, est grandior
me duobus aut tribus
annis.

I never lived a single
Man above ten Days, and
always a new married
Wife expelled my old Sor-
row. You have the Sum-
of my Life in good earnest.
And I wish Pampirus
would tell us too the Story
of his Life, who bears
Age well enough. For,
unless I am mistaken, he is
elder than me by two or
three Years.

Pa. Dicam equi-
dem, si vobis vacat
audire tale somnium.

I will tell you indeed,
if you are at Leisure to
hear such a Dream.

Eu. Imo erit vo-
luptas audire.

Nay it will be a Plea-
sure to hear it.

COLLOQUIUM SENILE. 209

Pa. Ubi redissem domum, statim senex pater cepit urgere me, ut amplecterer aliquod genus vitæ, unde non-nihil questus accederet rei familiari: Ac post longam consultationem, negotiatio placuit.

Po. Miror hoc genus vitæ arrisisse potissimum.

Pa. Eram natura sitiens cognoscendi novæ res, varias regiones, urbes, linguas, ac mores hominum. Negotiatio videbatur maxime appositæ ad id: Ex quibus nascitur prudentia.

Po. Sed misera, videlicet quæ sit emenda plerumque magnis malis.

Po. Sic est. Itaque pater numeravit satis amplam sortem, ut auspicerer negotiationem. Simulque uxor cum magna dote ambiebatur, sed ea

When I had return'd home, immediately my aged Father begun to urge me to embrace some Way of Life, whereby something of Increase might accrue to our Estate: And after long Consultation, Merchandise pleased me.

I wonder that this kind of Life pleased you especially.

I was by Nature greedy of knowing new Things, diverse Countries, Cities, Languages, and Manners of Men. Merchandise seemed the most apposite to that Purpose: From which Things ariseth Prudence.

But miserable, to wit what is to be bought for the most Part with great Evils.

So it is. Wherefore my Father gave me a good large Stock, that I might begin my Merchandise. And at the same Time a Wife with a great Fortune was courted, but of that for-

210 COLLOQUIUM SENILE.

forma, quæ poterat commendare vel indotatam.

Beauty, which might recommend one even without a Fortune.

Eu. Successit ?

Did it succeed ?

Pa. Imo priusquam redirem domum, et fors et usura periit.

Nay before I returned Home, both Principal and Use was gone.

Eu. Naufragio fortasse.

By Shipwreck perhaps.

Pa. Plane naufragio, nam impigimus in scopulum periculosiorem quavis Malea.

Plainly by Shipwreck, for we struck upon a Rock more dangerous than any Malea.

Eu. In quo mari occurrit iste scopulus ? aut quod nomen habet ?

In what Sea occurs that Rock ? Or what Name has it ?

Pa. Non possum dicere mare ; sed scopulus est infamis exitiis multorum. Latine dicitur alea ; quomodo vos Græci nominetis nescio.

I cannot tell the Sea ; but the Rock is infamous for the Ruin of many. In Latin it is called Alea ; how you Greeks Name it I know not.

Eu. O te stultum !

O you Fool !

Pa. Imo pater stultior, qui crederet tantam summam adolescenti.

Nay my Father was more foolish, who trusted so great a Sum to a young Man.

Gi. Quid

COLLOQUIUM SENILE. 211

Gl. Quid factum est
deinde ?

What was done then ?

Pa. Nihil est factum ; sed cepi cogitare de suspendio.

Nothing was done, but I began to think of Hanging.

Gl. Erat pater adeo implacabilis ?

Was your Father so implacable ?

Pa. Interim excidi ab uxore miser. Nam parentes puella simul atque cognoverunt hæc auspicia, renunciarunt affinitatem ; et amaram perditissime.

In the mean Time I was balked of my Wife poor Man. For the Parents of the Girl, as soon as they knew these Omens, renounced Affinity with me ; and I loved most desperately.

Gl. Miseret me tui. Sed interim quid consilii tentatum est.

I pity you. But in the mean Time what Course was tried.

Pa. Id quod solet in desperatis rebus. Pater abdicabat, res perierat, uxor perierat. Quid plura ? Deliberabam serio mecum, an suspenderem me, an conicerem memet aliquo in monasterium.

That which is usual in desperate Cases. My Father discarded me, my Substance was gone, my Wife was gone. What needs more Words ? I deliberated seriously with my self, whether I should hang my self, or put my self some where into a Monastery.

Eu. Crudele consilium. Scio utrum elegeris, mitius genus mortis.

A cruel Resolution. I know which you chose the milder kind of Death.

Pa. Imo

212 COLLOQUIUM SENILE.

Pa. Imo quod visum
est mihi tum crudeli-
us, a leo totus displic-
ebam mihi.

Nay what seemed to me
then the more cruel, so en-
tirely did I dis, lease my
self.

Gl. Atqui complures
dejiciunt se eo, ut
vivant suavius.

But a great many put
themselves in there, that
they may live more plea-
santly.

Pa. Corraso viati-
co, subduxi me furtim
procul a patria.

Having scraped toge-
ther Money for my Jour-
ney, I withdrew my self
privately to a great Dist-
ance from my Country.

Gl. Quo tandem?

Whither at last?

Pa. In Hiberniam.
Illic factus sum cano-
nicus ex horum gene-
re, qui sunt linei ex-
time, lanei intime.

Into Ireland. There I
was made a Canon of their
Kind, who are Linnen
without, and Woollen
within.

Gl. Hybernasti igi-
tur apud Hibernos.

Did you Winter then
amongst the Irish.

Pa. Non. Sed ver-
satus apud hos duos
menses navigavi in
Scotiam.

No. But having been
with them two Months I
sailed into Scotland.

Gl. Quid offendit
te apud illos?

What offended you a-
mongst them?

P. Nihil nisi quod
illud institutum vide-
batur mihi mitius

Nothing but that that
Constitution seemed to me
more gentle than to suit
quam

COLLOQUIUM SENILE. 213

Quam pro meritis ejus
qui erat dignus non u-
no suspendio.

the Deserts of him who was
worthy not of a single
hanging.

Eu. Quid fecisti in
Scotia?

What did you do in
Scotland?

Pa. Illic ex lineo
factus sum pelliceus a-
pud Carthusios.

There of a Linnen Man
I became a Leathern one a-
mongst the Carthusians.

Eu. Homines plane
mortuos mundo.

Men plainly dead to the
World.

P. Ita visum est mi-
hi cum audirem illos
canentes.

So it appeared to me
when I heard them sing-
ing.

Gl. Quid mortui ca-
nunt etiam? Quot
menses egisti apud il-
los Scotos.

What do the dead sing
too? How many Months
did you spend with those
Scots?

Pa. Propemodum
sex.

Almost six

Gl. O Constanti-
am!

O Constancy!

Eu. Quid offendit
illic?

What offended you
there?

Pa. Quia vitea visa
est mihi segnis et deli-
cata, deinde reperi
multos illic cerebri non
admodum sani, ob so-
litudinem, ut arbitror,

Because the Life seemed
to me lazy and nice, then
I found many there of a
Brain, not very sound be-
cause of the Solitude, as I
imagine. I had but little
Mihi

214 COLLOQUIUM SENILE.

Mihi erat parum cerebri, verebar ne totum periret.

Brain, I was afraid least it should all be lost.

Po. Quo devolasti deinde?

Whither did you fly then?

Pa. In Galliam. Reperi illic quosdam rotos pullatos, ex instituto divi Benedicti qui testantur colore vestis se lugere in hoc mundo, et inter hos qui pro summa veste ferrent cilicium simile reti.

Into France. I found there some all in Black, of the Order of St. Benedict, who testify by the Colour of their Coat that they mourn in this World; and amongst them some Who for their upper Garment wore Hair-Cloth like a Net.

Gl. O gravem macerationem corporis!

O grievous Mortification of the Body!

Pa. Hic egi undecim menses.

Here I spent eleven Months.

Eu. Quid obstitit, quo minus maneres illic perpetuo?

What hindered you from staying there always?

Eu. Quia illic reperi plus ceremoniarum quam veræ pietatis. Præterea audieram esse quosdam multo sanctiores his quos Bernardus revocasset ad severiorem disciplinam, pulla veste mutata in candidam:

Because there I found more of Ceremonies than true Piety. Besides I had heard that there were some much more holy than these whom Bernard had brought to a more severe Discipline, the black Garment being changed into a white, Apud

COLLOQUIUM SENILE. 215

*Apud hos vixi decem
menses.*

*with these I lived ten
Months.*

Eu. Quid offēdebathic?

What offended you here?

*Pa. Nihil admo-
dum; nam reperi hos
sodales commodos sa-
tis. Sed Græcum pro-
verbium movebat me.
Itaque decretum erat
aut non esse Mona-
chum, aut esse Mona-
chum insigniter. Ac-
ceperam esse quosdam
Brigidenses, homines
plane cælestes. Con-
tuli me ad hos.*

*Nothing very much ;
for I found these Compani-
ons good enough. But the
Greek Proverb moved me
Wherefore I was resolved
either not to be a Monk,
or to be a Monk remarka-
bly. I had heard there
were some Brigidensians,
Men truly cœlestial. I
betook my self to them.*

*Eu. Quot menses e-
gisti illic?*

*How many Months did
you spend there?*

*Pa. Biduum, nec
id sane totum.*

*Two Days, nor that in-
deed entire.*

*Gl. Displicuit hoc
genus vitæ usque
adeo?*

*Did this Kind of Life
displease you so much?*

*Ha. Non recipiunt
nisi qui obstringat se
mox professioni. At
ego nondum adeo in-
saniebam ut præberem
me facile capistro
quod nunquam lice-
ret excutere. Et quo-
ties audiebam virgines*

*They admit no one
that does not bind himself
immediately to the profes-
sion. But I was not yet so
mad as to put my self ea-
sily into a Noose, which I
should never be able to
shake off. And as often as
I heard the Virgins singing,
T 3. cauen.*

216 COLLOQUIUM SENILE.

canentes, uxor erepta
cruciabat animum.

*the Wife I had lost torment-
ed my Mind.*

Gl. Quid deinde?

What then?

Pa. Animus arde-
bat amore sanctimonie.
Tandem obambulans
incidi in quosdam
preferentes crucem.
Hoc signum arrisit mi-
hi proinur, sed vari-
etas remorabatur e-
lectionem. Alii ge-
stabant albam, alii ru-
bram, alii viridem, a-
lii versicolorem, alii
simplicem, alii dupli-
cem. Ego ne relin-
querem quid intent-
atum, gessi ferme om-
nes formas. Verum
comperi ipsa re, esse
longe aliud circum-
ferre crucem in pallio
sive tunica, quam in
corde. Tandem fes-
sus inquirendo, sic
cogitabam mecum, ut
assequar omnem sanc-
timoniam semel, pe-
tam sanctam terram,
ac r dabo domum o-
mnistu sanctimonia.

*My Mind was inflamed
with the love of Holiness.
At last as I was walking I
lighted upon some carry-
ing a Cross. This Badge
pleased me immediately,
but the variety hindered
my Choice. Some bore a
white one, some a red,
some a green, some a par-
ticoloured one, some a sin-
gle, some a double one.
I that I might not leave any
thing untried, wore al-
most all the Sorts. But I
found by the Thing itself
that it is quite another
thing to carry a Cross upon
a Gown or a Tunick, than
in the Heart. At last be-
ing weary with inquiring,
thus I thought with my
self: that I may get all
Holiness at once, I will
go to the Holy Land, and
will return Home loadened
with Holiness.*

Po. Num profec-
tus es eo?

Did you go thither?

Pa. Maxime.

Yes.

Po. Unde

COLLOQUIUM SENILE. 217

Po. Unde suppetebat vitiacum?

Whence had you Money for your Journey?

Pa. Demiror istud venire tibi in mentem nunc denique, ut rogares, ac non percontatum fuisse multo ante. Sed nosti proverbium, quævis terra alit artificem.

I wonder that that is come into your Mind now at last to ask, and that you did not ask that long before. But you know the Proverb, any Country maintains an Artist.

Gl. Quam artem circumferebas?

What Art did you carry about?

Pa. Chiromanticam?

The Chiromantick.

Gl. Ubi didiceras eam?

Where had you learnt it?

Pa. Quid refert?

What signifies that?

Gl. Quo præceptore?

Under what Master?

Pa. Eo qui docet nihil non, ventre. Prædicebam præterita, præsentia, et futura.

Him who teaches every Thing the Belly. I foretold Things past, present, and to come.

Gl. Et sciebas?

And did you know them?

Pa. Nihil minus? Sed divinabam audacter, idque tuto, videlicet pretio accepto prius.

Nothing less; but I guessed boldly, and that safely, that is, my Reward being received first.

Po. Poterat tam ridicula ars alere te?

Could so ridiculous an Art maintain you?

118 COLLOQUIUM SENILE.

Pa. Poterat et quidem cum duobus famulis; tantum fatuorum et fatuarum est ubique. Attamen cum adirem Hierosolymam, adideram me in comitatum cujusdam magnatis; praeviditis, qui natus annos septuaginta, negabat se moriturum aequo animo, nisi adisset Hierosolymam prius.

Eu. Et reliquerat uxorem domi?

Pa. Atque sex liberos etiam.

Eu. O senem impium! Atque rediisti illinc sanctus?

Pa. Vis fatear verum? Aliquanto deterior quam iveram.

Eu. Sic, ut audio, amor religionis est excussus.

Pa. Imo magis incanduit. Itaque reversus in Italiam, ad duxi me militiae.

It could and indeed with two Servants, so many foolish Men and foolish Women are there every where. Yet when I went to Jerusalem, I join'd my self to the Company of a certain great Man, very rich, who being seventy Years old, denied that he should die with a contented Mind, unless he went to Jerusalem first.

And had he left a Wife at Home?

And six Children too.

O an Old Man impiously pious! And did you return from thence holy?

Would you have me confess the Truth? Something worse than I went.

Thus, as I hear, the Love of Religion was expelled.

Nay it was more inflamed. Wherefore returning into Italy, I applied my self to War.

Eu. Itane

COLLOQUIUM SENILE. 219

Eu. Itane venabaris religionem in bello? Quo quid potest esse sceleratius?

Ay, Did you hunt for Religion in War? Than which what can be more wicked?

Pa. Erat sancta militia.

It was a holy Warfare.

Eu. Fortassis in Turcas.

Perhaps] against the Turks.

Pa. Imo quoddam sanctius, ut prædicabant tum.

May something more holy, as they said them.

Eu. Quidnam.

What?

Pa. Julius secundus belligerabat adversus Gallos. Porro experientia multarum rerum etiam commendabat militiam mihi.

Julius the second waged War against the French. Moreover the Experience of many Things likewise recommended War to me.

Eu. Multarum, sed malarum.

Of many, but bad Things.

Pa. Ita comperi post. Et tamen vixi durius heic quam in monasteriis.

So I found afterwards. And yet I lived more hardly here than in the Monasteries.

Eu. Quid tum postea? Jam animus cepit vacillare, utrum redirem ad negotiationem intermissam, an

What then afterwards? Now my Mind begun to waver, whether I should return to Merchandise, which I had given over, per-

120 COLLOQUIUM SENILE.

persequer religionem fugientem. Interim venit in mentem posse conjungi.

or pursue Religion flying from me. In the mean Time it comes into my Mind that they might be joined together.

Quid? Ut esses simul et negotiator et monachus.

What? That you might be at once both a Merchant and a Monk?

Pa. Quidni? Nihil religiosus ordinibus Mendicantium? Et tamen nihil similis negotiationi? Volitant per omnes terras et maria? Vident multa, audiunt multa, penetrant in omnes domos, plebeiorum, nobilium, atque regum.

Why not? Nothing is more religious than the Orders of the Mendicants and yet nothing is more like Merchandise; they rove through all Lands and Seas; they see many Things, they hear many Things, they thrust into all Houses, of Commoners, Noblemen, and Kings.

Eu. At non caupantur.

But they do not traffick

Pa. Sæpe felicius nobis.

Oftentimes more successfully than us.

Eu. Quod genus ex his delegisti?

What Sort of these did you choose?

Pa. Expertus sum omnes formas.

I tried all Sorts.

Eu. Nulla placuit?

Did none please you?

Pa. Imo omnes perplacuerunt, si licuisset.

Nay they all pleased me very well, if I might

COLLOQUIUM SENILE. 227

*negotitari statim. Verum perpendebam su-
dandum mihi diu in
choro, priusquam ne-
gotiatio crederetur mi-
hi. Jamque capi co-
gitare de venanda
Abbatia. Sed primum
heic Delia non favet
omnibus et venatio
est saepe longa. Ita-
que octo annis con-
sumptis in hunc mo-
dum, cum mors pa-
tris esset nuntiata,
reversus domum, ex
consilio matris duxi
uxorem, et redii ad
veterem negotiatio-
nem.*

*Gl. Dic mihi, cum
sumeres subinde novam
vestem, ac velut trans-
formareris in aliud a-
nimal, qui potuisti ser-
vare decorum?*

*Pa. Quam minus quam
hi qui in eadem fabu-
la agunt varias per-
sonas?*

*Eu. Dic nobis bona
fide, qui expertus es
nullum non genus vi-
ae, quid probas maxi-
me omnium?*

*have traded immediately.
But I considered that I
must Sweat a long Time
in the Company, before the
Business of Traffick would
be trusted to me. And
now I begun to think of
hunting after an Abbot's
Place. But in the first
Place here Delia does not
favour all Men, and the
Hunting is often long.
Therefore eight Years be-
ing spent after this Man-
ner, when the Death of
my Father was told me, re-
turning Home by the Ad-
vice of my Mother I mar-
ried a Wife, and returned
to my old Traffick,*

*Tell me, when you took
now and then a new Coat,
and as it were were chang-
into another Creature,
how could you keep up a
decorum?*

*Why less than they
who in the same Play act
various Persons?*

*Tell us in good earnest,
you who have tryed every
kind of Life, which do you
approve most of all,*

Pa. Q. n.

222 COLLOQUIUM SENILE.

Pa. Omnia non congruunt omnibus: Nulum arridet mihi magis quam hoc quod secutus sum.

All Things do not agree with all Men: None pleases me more than this which I have followed

Eu. Tamen negotiatio habet multa incommoda.

Yet Merchandise has many Inconveniencies.

Pa. Sic est. Sed quando nullum genus vitæ caret omnibus incommodis, orno hanc spartam quam nactus sum. Verum nunc superest Eusebius, qui non gravabitur explicare aliquam scenam suæ vitæ.

So it is. But seeing no Kind of Life is without all Inconveniencies, I mind this province which I have got. But now remains Eusebius, who will not think much to relate some Scene of his Life.

Eu. Imo totam fabulam, si videtur, nam non habet multos actus.

Nay the whole Play, if it seems good, for it has not many Acts.

Gl. Erit magnopere gratum.

It will be very grateful

Eu. Ubi rediissem in patriam, deliberavi apud me annum quodnam genus vitæ vellem amplecti? simulque exploravi meipsum, ad quod genus essem propensus aut idoneus. Interim præbenda est oblata, quam

When I was return'd into my own Country, I deliberated with my self, a Year what Kind of Life I should Embrace. And at the same Time I examined my self, for what Kind I was inclinable or fit. In the mean Time a Prebend was offered me,
vccan

COLLOQUIUM SENILE. 223

Vocant, *satis opimi*
proventus. *Accepi.*

as they call it, of a good
rich Income. I accepted it.

Gl. Hoc genus vi-
tæ vulgo male audit.

This Sort of Life com-
monly goes under an ill
Name.

Eu. Videtur mihi
exoptandum *satis*, ut
humane res sunt. An
putatis esse medio-
crem *felicitatem*, tot
commoda darisubito ve-
lut e *calo*, dignitatem,
honestas Aedes, beneque
instructas, *satis am-*
plos annuos redditus,
honorificum sodaliti-
um? Deinde *templum*,
ubi, si libeat, vaces
religioni.

It seems to me desirable
enough, as human Affairs
are. Do you think it to
be a small Happiness, that
so many good Things
should be given a Man
on a sudden, as it were
from Heaven, Honour,
a handsome House, and well
furnished, a good large
yearly Income, honourable
Company, and then a
Church, where, if you have
a Mind, you may attend
upon divine Worship.

Pa. Illic *luxus* of-
fendebat me, et *infamia*
concubinarum, tum
quod *plerique ejus ge-*
neris oderunt literas.

There Luxury offended
me, and the Infamy of
Concubines, and also that
most Men of that Way
hate Learning.

Eu. Ego non *specto*
quid *alii agant*, sed
quid est *agendum mi-*
hi, et *adjungo me me-*
lioribus, si non *possum*
reddere alios meliores.

I do not regard what
others do, but what is to
be done by me; and I join
my self to the better Sort,
if I cannot make others
better.

Po. Vixisti *perpe-*
tuo in isto genere?

Have you lived always
in that Way?

U

Eu. Per-

224 COLLOQUIUM SENILE.

Eu. Perpetuo, nisi
quod egi quatuor an-
nos primum Patavi.

Always, but that I spent
four Years at first at Pa-
tavi.

Po. Quamobrem?

What for?

Eu. Partitus sum
hos annos ita, ut da-
rem sesquiannum stu-
dio medicinæ, reli-
quum tempus theo-
logiæ.

I divided those Years so,
that I gave a Year and a
Half to the Study of Phy-
sick, the rest of my Time to
Divinity.

Po. Cur id?

Why that?

Eu. Quo melius mo-
deraret et animum et
corpus, et nonnun-
quam consulerem ami-
cis. Nam et concio-
nor nonnunquam pro
mea sapientia. Sic hac-
tenus vixi tranquille
fatis, contentus unico
sacerdotio, nec ambi-
ens quidquam præterea,
recusaturus etiam, si
offeratur.

That I might the better
manage both Mind and
Body, and sometimes as-
sist my Friends. For I
preach too sometimes ac-
cording to my Wisdom.
Thus so far I have lived
quietly enough, content
with one living, and not
seeking for any Thing be-
sides; and would refuse it
too, if it should be offered.

Pa. Utinam liceret
discere, quid cæteri
nostri sodales agant,
quibuscum vivimus
familiariter.

I wish we could learn
what the Rest of our Com-
panions are doing. with
whom we lived famili-
arly.

Eu. Possum com-
memorare quædam de
nonnullis; sed video

I can relate some things
of some of them; but I see
we are not far from the
nos

- COLLOQUIUM SENILE: 225

nos non abesse procul
a civitate, quare, si
videtur, conveniemus
in idem diversorium.
Ibi per otium confe-
remus de ceteris assa-
tim.

City ; wherefore, if it
seems good, we will repair
to the same Inn. There
at our Leisure we will con-
fer about other Things at
large.

Hugitio Auriga.
Unde nactus es tam
miseram sarcinam
lusce ?

Where got thou so mi-
serable a Luggage Blink-
ard ?

Henricus Auriga.
Imo quo defers istud
lupanar, ganeo ?

Nay whither art thou
carrying that bawdy
Company, thou Rake ?

Hug. Debueras ef-
fundere istos frigidos
senes alicubi in urti-
cetum, ut calefce-
rent.

Thou shouldest have
thrown those frigid old
Fellows somewhere into a
Bed of Nettles, to warm
them.

Hen. Imo tu cura
istum gregem, ut præ-
cipites alicubi in pro-
fundam lamam, ut re-
frigerentur, nam ca-
lent plus satis.

Nay do thou take Care of
that Company, to throw
them somewhere into a deep
Ditch, to cool, for they are
more warm than enough.

Hug. Non soleo
precipitare meam sar-
cinam.

I do not use to overthrow
my Load.

Hen. Non ? Atqui
vidi te nuper deje-
cisse sex Carthusianos
in cænium, sic ut e-

No ? But I saw thee
lately throw six Carthusians
into the Dirt, so that they
came out black, instead of
per-

*mergerent nigri, pro
candidis. Tu interim
ridebas, quasi re bene-
gesta.*

*white. Thou in the mean
time laughed, as if the
the Thing had been well
done.*

*Hug. Nec injuria:
Dormierant omnes, et
addebam multam pon-
deris cursui meo.*

*Not without Reason:
They were all asleep, and
added much Weight to my
Coach.*

*Hen. At mei senes
sublevarunt meum
currum egregie per to-
tam iter garrientes
perpetuo. Nunquam
vidi meliores.*

*But my old Men have
eased my Chariot extraor-
dinarily through the
whole Journey prating
perpetually. I never saw
better.*

*Hug. Tamen non
soles delectari talibus.*

*Yet thou dost use not to
be pleased with such.*

*Hen. Sed hi seni-
culi sunt boni.*

*But these old Fellows
are good.*

Hug. Qui scis?

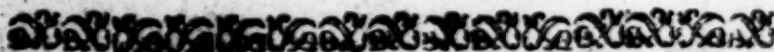
How knowest thou?

*Hen. Quia bibi per
coaster per viam insigni-
titer bonam cervisi-
am.*

*Because I drunk with
them thrice by the Road
extraordinary good Ale.*

*Hug. Ha, ha, hæ.
Sic sunt boni tibi.*

*Ha, ha, hæ. They
are good with thee.*



F I N I S.



